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UNION QUESTIONS:

OR,

QUESTIONS

ON

SELECT PORTIONS OF SCRIPTURE.

PRICE 3½ CENTS.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.

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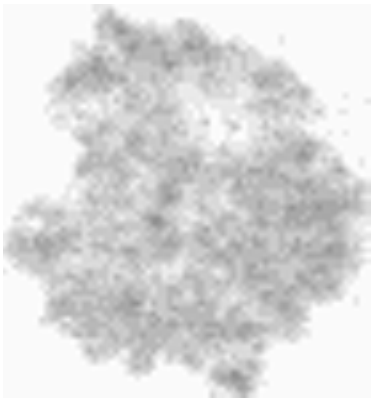

Supt Richard Lombard,
Jan. 30, 1925.
KC 12312

S. S. H.

UNION QUESTIONS;

OR,

QUESTIONS ON SELECT PORTIONS OF SCRIPTURE,

FROM THE

OLD AND NEW TESTAMENTS.

WRITTEN FOR THE AMERICAN SUNDAY-SCHOOL UNION, AND REVISED BY THE COMMITTEE OF PUBLICATION.

VOL. II.

TAINING THE PARABLES AND OTHER INSTRUCTIONS OF OUR LORD JESUS CHRIST.

Philadelphia:

AMERICAN SUNDAY-SCHOOL UNION,

NO. 146 CHESTNUT STREET.

KC 12312

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PREFACE.

THE excellence of the system of instruction on which the Union Questions are founded, is now so universally admitted that there is no reason for detailing its advantages. The first volume was published by the American Sunday-school Union in 1827, and many large editions have been circulated. It has been followed by others, embracing some of the most important portions of the Scriptures, all of which have been generally adopted for use in Sunday-schools. It is the wish of the Union to correct and improve their publications whenever they find it practicable; and the present edition of the Questions has been thoroughly revised, and most of it rewritten with this view.

The questions might have been easily increased to a much larger number on each lesson, but such an increase would be unprofitable to the schools. When a person asks *all* the questions which may occur to

his own mind, there must necessarily be many of an indirect character, the appropriateness of which would not be seen by others. *The great object of a book of questions is, to excite the mind to a careful and thorough examination of the Scriptures.* When the mind is once aroused and led forward in the right course, it receives no benefit from being burdened with too many questions. This sentiment is imbibed from long practice in this mode of examining the Scriptures. Too many questions also render the instruction mechanical, and prevent the teacher from the exercise of his own powers. It should also be remembered that these Question books are intended for teachers as well as scholars; therefore, it may be expected that questions and references will occasionally be found which are rather designed to help the teacher in *explaining*, than the class in learning. And whenever a question is not easily understood by the scholar, it should be simplified by the teacher.

EXPLANATIONS.

THE figures placed at the beginning of the lines refer to the several verses of Scripture constituting the lesson.

The questions are printed in large and in small type, The *first* kind, printed in large type, are very plain and easy, and may be answered by repeating the *whole*, or a *portion*, of each verse. The *second* kind are in smaller type. They are not difficult, but serve more fully to explain and apply the lesson.

Mode of Teaching.—The teacher, each Sabbath, should sit down before his class and ascertain that his scholars are well acquainted with the lesson. Then he may ask them the questions, or as many of them as he pleases, always taking care that when a question is asked to one scholar, all the rest of the class are listening. Teachers should take pains to explain the meaning of each verse, and ask many questions which are not in the book.

Teachers' Meeting.—Wherever it is practicable, the teachers will derive a great benefit by meeting together once a week, for the purpose of examining together the lesson for the ensuing Sabbath.

Dividing Lessons.—In some cases it may be expedient to divide a lesson, and spend two weeks on it. The superintendent should make the division in such case, and give notice of it to the school. Care should be taken that all the classes have the same division.

References.—Scholars and teachers should be encouraged to look at the Scripture references, and show that they understand their application to the subject. It is not necessary in every case that they should repeat them; many passages being referred to for information which can be gained from them without reading the whole.

Monthly Review.—Those who think proper, can spend every *fourth* Sabbath in reviewing the lessons of the three preceding weeks. No one class in a school should do this unless the others adopt the same plan; for it is of great importance that all the classes should have the same lesson.

Ministers.—It is of vital importance to the success of Sabbath-schools, that ministers of the gospel should watch over them, and see that all things are conducted with pro-

priety. Many clergymen give weekly lectures on the portion of Scripture which is to be the lesson for the ensuing Sabbath. This is found very useful, because the teachers and parents will thereby acquire knowledge of the lesson.

Question Books.—Every family should own a question book. It is expected that the scholars will study their lessons during the week. If they have a book at home, they can receive aid from their parents. Children are often greatly assisted by their parents and elder brothers and sisters.

Family Instruction.—All families who are sufficiently near to a Sabbath-school, will find it good to send their children. But there are some families who are so situated that their children cannot be connected with any school. Some parents, who are thus situated, have already introduced this system of teaching their children on the Sabbath, either *before* or *after* the time of public worship. They usually commence the exercise by singing or prayer. During the time of recitation such remarks and mutual conversation are introduced, as render the scene instructive and endearing.

In studying the lessons, both teachers and scholars will derive great help from several works published by the American Sunday-school Union, prepared for the purpose. Some of the principal are—

A Pocket Dictionary of the Holy Bible. Muslin bound - - - - - - - - - *price*	75
A Geography of the Bible, with two fine Maps -	50
A fine engraved Map of Palestine - - - - -	1 50
Nevin's Biblical Antiquities, 2 vols. 270 pp. - *each*	34
Help to the Gospels, containing a harmony, exercises, illustrations, and practical lessons on the four Gospels, 252 pp. - - - - - - - -	32
Help to the Acts, "on the Lesson System" of teaching. Parts I. and II. 271 pp. - - - *each*	23
A new and elegant lithographic Map of Jerusalem -	87½

The first volume of the Union Questions comprises the history of the life of Jesus Christ; his parables and other instructions are the subject of the second volume; the third contains the beginning of the Old Testament history. This volume is a continuation of the third, and brings down the history of the Jews to the death of Joshua. The *sixth* and *seventh* volumes contain questions on the rest of the scriptural account, to the Babylonian captivity.

UNION QUESTIONS.

LESSON I.

Christ's Conversation with Nicodemus.

John iii. 1—12.

1. Who is here spoken of?
What office did he hold?
What was the character of the Pharisees?
What is a ruler?

2. To whom did Nicodemus come?
At what time?
What did he say to him?
What is the meaning of *Rabbi?*
Why did Nicodemus think that Jesus was a teacher who had come from God?
What are miracles?
Who alone can give power to work miracles?
On what occasions had Jesus been working miracles?—John ii. 11. 23.

3. How did Jesus answer Nicodemus?
What is the meaning of *verily?*
What is it to see the kingdom of God?

4. What did Nicodemus ask Jesus?
Did he understand Jesus aright?

5. How did Jesus again answer him?
Who is the Spirit?
What is it to be born of water and of the Spirit?

Why is this called being "born again"?
By what other names is it called?—See Titus iii. 5.
What is man's duty to God?—Deut. vi. 5.
Are men naturally disposed to do this?
Must not then their hearts be *changed* before they will love God?
Who makes this change?
What makes this a great encouragement to seek for a change of heart?
How does the apostle encourage this?—Phil. ii. 12, 13.
How can you know if you are born of the Spirit, and thus fitted to enter the kingdom of God?—1 John iii. 9, 10.

6. What are the words of the Lord Jesus in this verse?
What does this mean?

7. What else did Jesus tell Nicodemus?
What is it to *marvel?*
If men are not born again, what must become of them?

8. To what did Jesus compare this?
What is the meaning of *listeth?*
How can you tell that the wind is blowing?
Can you see the wind?
How can you know that a person has been born of the Spirit?

9. Was Nicodemus satisfied yet?
Why could he not understand?—1 Cor. ii. 14.

10. How did Jesus answer him?
What was *a master of Israel?*
Why should a master of Israel know more about these things than others?
Where might he have learned this doctrine?—See Ps. li. 10, 11. Ezek. xi. 19.

11. What did Jesus say he spoke and testified?

What is it to *testify?*

What things were these that Jesus had seen?

Was the witness of Jesus received?

How was it treated?

12. What are the words of the Lord Jesus in this verse?

What earthly things had the Lord told the Jews which they did not believe?

LESSON II.

Christ's Conversation with Nicodemus, continued.

John iii. 13—21.

13. WHY is no *man* able to "tell of heavenly things" from his own knowledge?

Does this mean that no man had gone to heaven?

How does the rest of the verse explain this?

Who *is* able?

What is said here of the Son of man?

Who is meant by the Son of man?

How was he *then* in heaven?

14. What did Christ then speak of?

Read the account of this.—Num. xxi. 5—9.

What did God send upon the people of Israel for their sins?

What did he direct Moses to do for their cure?

How was Jesus lifted up?

What does Jesus say of himself in John xii. 32, 33?

In what respect was that serpent a type of Christ?

15. Why was he to be lifted up?
What is it to *perish*?—2 Thess. i. 9.
Who shall be saved from perishing?
What shall such receive?
What is eternal life?
What is it to believe in Christ?

16. Why may sinners be saved in this way?
Have men done any thing to deserve this love?
What do they deserve?
Who is the only begotten Son of God?
How does this show God's love?

17. What was God's design in sending his Son?
What is it to condemn the world?
Might not God justly have done this?
Will all the world be saved?—Mark xvi. 16.

18. Who shall not be condemned?
Who shall be condemned?
Why?
How does Jesus save those who believe in him?—Gal iii. 13.
How can one know if he really believes in Jesus?—1 John ii. 3—5.

19. What is the reason of the condemnation of unbelievers?
Who is meant by that Light which is come into the world?—John viii. 12.
What is meant by darkness?
Why do men love this darkness?

20. How do they show this?
Can you mention any of the ways in which persons keep out of the light?

Will it make men safe to keep themselves in ignorance?
What is the meaning of *reproved?*
What is written in Eccl. xii. 14?

21. What is said of him that doeth truth?
What is it to do truth?
What is it to be *made manifest?*
How are the works of believers said to be *wrought in God?*—1 Cor. xv. 10.
How does a true believer pray?—Ps. cxxxix. 23, 24.
What are the great doctrines taught in this lesson?
On whom do those believe who are born again?
When do we hear of Nicodemus after this conversation?—See John vii. 45—53; xix. 39.

LESSON III.

Jesus teaches the Nazarenes, and is rejected by them.

Luke iv. 16—30.

16. In the course of his preaching, to what place did Jesus come?
Had he spent any portion of his life there?
As Joseph and Mary lived at Nazareth, how was it that Jesus was born at Bethlehem?
What was he accustomed to do on the Sabbath day?
What was the synagogue?
Can you give any account of the Jewish worship in synagogues?
What books were read in the synagogues on the Sabbath?—Acts xiii. 15, and xv. 21.
Why is it important that we maintain religious worship on the Sabbath?
What benefits do Christians derive from assembling together?

17. What was given him to read?

By what name is Esaias called in the Old Testament?

18. What part of the prophecy did he read?

Where is that to be found?—Isa. lxi. 1, 2.

Upon whom was the Spirit of the Lord?

What is meant by that?

How did Christ show that the Holy Spirit was with him?

What is written in Luke iii. 22, and iv. 14?

What is meant by his being *anointed* to preach the gospel?

On what occasions was anointing anciently used?

What is the meaning of the words *Christ* and *Messiah?*

To whom was Jesus to preach the gospel?

What is the gospel?

Is the gospel sent to none but the poor?

Why do you think they are mentioned particularly?

What kind of poor may be meant?—Matt. v. 3.

Whom was Christ sent to heal?

What kind of persons are the broken-hearted?—Isa. lxvi. 2.

What is said of the broken-hearted in Ps. xxxiv. 18?

How did he heal such?—Matt. xi. 28—30.

To whom was Christ to preach deliverance?

What *captives* are meant?—2 Tim. ii. 26.

What deliverance had Jesus been sent to preach to them?

What did Christ do for the blind?

What sort of blindness is meant?—Eph. iv. 18.

How does Christ enlighten such?

Whom was he to set at liberty?

Who are meant by the *bruised?*

How does he set them at liberty?

19. What else was Christ to preach?

What is the *acceptable year* of the Lord?

Where else is this spoken of?—Isa. xlix. 8.

How is that quoted in the New Testament?—2 Cor. vi. 2.

What else is said of Christ in that prophecy?—Isa. xlix. 9, 10.

20. When Jesus had closed the book, what did he do?

Who was called the *minister* of the synagogue?*

What is said of those who were in the synagogue?

21. What did he say to them?

How was that scripture fulfilled?

22. What did they all do?

What is meant by *all bare him witness?*

Why are his words called *gracious?*

What did they say?

Why did they ask this question?

23. What did he say they would be likely to say to him?

How did this proverb apply to him?

How had he spoken of himself as a physician?

What was done in Capernaum of which they had heard?

Why was Nazareth called his country?

24. What did he further say to them?

Why did not the Nazarenes accept him, or think much of him?—Matt. xiii. 55.

Were the Nazarenes excusable in this?

* See Nevin's Biblical Antiquities, published by the American Sunday-school Union, vol. ii. p. 204, 205.

Could they find fault with his words?—Ver. 22.

25. What did he then say of the days of Elijah?

Where is this related?—1 Kings xvii. 8—24.
What is meant by the heavens being shut up for three years and six months?
What is a *famine?*

26. To whom was Elijah sent at that time?

Was Sarepta a Jewish town?
For what purpose was he sent to this widow?

27. What happened in Elisha's time?

Where is the account of the cleansing of Naaman the Syrian?—2 Kings v.

What is the account there given?

28. What is said of the people in the synagogue when they heard these things?

Why were they filled with wrath?

29. What did they do to Jesus?

What was the brow of the hill?
Had Jesus done any thing that deserved this treatment?

30. How did Jesus get away from them?

How could he do this?
How is Christ often rejected *now?*
When you hear the gospel, and read the words of Jesus, are you not as much bound to believe and obey as the Jews were who heard him speak?
What will be done with those who will not hear the gospel?—John xii. 48.

LESSON IV.

The Beginning of Christ's Sermon on the Mount.

Matt. v. 1—16.

1. When Jesus saw the multitudes where did he go?

What multitudes were these?—Matt. iv. 25,
What is this discourse commonly called from its being delivered on a mountain?
Where else is part of it found?—Luke vi. 20—49.
Who were the disciples of Jesus?

2. What is said of Jesus after his disciples came to him?

3. Whom did Christ first declare blessed? What does he say is theirs?

Who are the *poor in spirit?*
Why should men be humble?
Have they any cause to be proud?
What other promises has God given to the poor in spirit?—Ps. cxxxviii. 6. Isa. lvii. 15.
How is this blessing mentioned by Luke?—Luke vi. 20.
How can it be a blessing to be poor?
Do you remember any of the promises and consolations that the Bible gives to the poor?
But is it meant that God will bless every one who is poor, whether they love him or not?
Are those who are poor in money and goods alway poor in spirit?
How can you become poor in spirit?—Matt. xi. 29.

4. Whom did Jesus next speak of?

What is meant by mourning?
Why is it blessed to mourn for sin?

Why are Christians blessed when they mourn in affliction?

What does the apostle Paul say of the difference between the sorrow of Christians and of others?—2 Cor. vii. 10.

5. What did Christ say about the meek?

What is it to be meek?

Who is spoken of in the Old Testament as very meek?—Num. xii. 3.

Do you remember any instances in which he showed his meekness?

Who is the greatest model of meekness?

What is said of his meekness?—1 Pet. ii. 22, 23.

What is promised to the meek?

What is probably meant by that?

Where is the same expression found?—Ps. xxxvii. 11.

How did the Jews understand such a promise?

Can you mention some of the advantages of being meek?

6. Who are next said to be blessed?

What is it to hunger and thirst after righteousness?

Why should we feel such strong desires for righteousness?

How did Job value the words of God?—Job xxiii. 12.

How did David express his feelings towards God?—Ps. xlii. 1, 2.

What is promised to such?

What does that mean?

How are they *filled* in this life?

How will they be filled hereafter?

What is the invitation of the Bible now?—Isa. lv. 1, 2. Rev. xxii. 17.

7. Whom did Christ next declare to be blessed?

Who are merciful men?

To whom should we show mercy?
Do you remember the parable of the good Samaritan?—Luke x. 30—37.
Why should men be merciful?

What is promised to the merciful?

From whom will they obtain mercy?
What motive must men have in doing good if they are thus blessed?—See Mark ix. 41.
Do you remember the parable of the two servants?—Matt. xviii. 23—35.

8. To whom is the blessing here given?

What is it to be *pure in heart?*
Is the heart of any one pure by nature?
How may the heart become pure?
May not a person be pure in his conduct, and yet not pure in heart?
Can he be pure in heart and not pure in conduct?

What is the blessing of the pure in heart?

What is meant by their *seeing God?*
When will they see God?
What does the apostle John say of this?—1 John iii. 2, 3.

9. Who are next mentioned?

What is a peace-maker?
Why is this a lovely character?
Why should men live peaceably together?
How can we make peace?
What is commanded to Christians especially?—Eph. iv. 31, 32.

What is the blessing of the peace-makers?

What is it to be the children of God?
What is God sometimes called in the Scriptures?—Rom. xv. 33.
What exhortation does the apostle give from this?—2 Cor. xiii. 11.

10. Who are said in this verse to be blessed?

What is it to be persecuted for righteousness' sake?

What is said to be theirs?

What is meant by the kingdom of heaven?

11. What is said in this verse?

What is it to *revile?*

May not evil things be said *truly* of some people?

Is the blessing pronounced upon such?

Is the blessing promised to those who act foolishly and imprudently, and try to get reproaches?

To whom alone does it apply?

12. How does Jesus encourage such?

Who had suffered the same treatment?

Who are meant by the *prophets?*

Who persecuted the prophets?

Can you mention any in particular who were persecuted for speaking the truth?—1 Kings xix. 13, 14. 2 Chron. xxiv. 20, 21. Jer. xx. 2, and xxxviii. 6.

What did the Lord Jesus himself suffer from persecution?

Why are wicked and worldly men so angry at those who tell them the truth?

How should you behave towards those who tell you of your sins?

How should we act towards those who oppose the truth?—2 Tim. ii. 25.

13. What does Jesus call his disciples?

What is the use of salt?

Why are God's people said to be the salt of the earth?

How must they live if they would have this character?

If Christians are like the rest of the world in their practices, can they be said to be the salt of the earth?

What did Christ say of salt that has lost its savour?

What is the meaning of *savour?*
How is this said in Mark's gospel?—Mark ix. 50.
When are Christians like salt that has no savour?
What is done with such salt?
How does this apply to inconsistent Christians?
How may young Christians so live as to be the salt of the earth?

14. What does Jesus here call his disciples?

What is the use of light?
How are Christ's people the light of the world?
From whom do they receive their light?
How should they show this light?
What did Christ call himself?—John viii. 12.
What else did he compare his disciples to?
How are they like a city on a hill?
Is not the conduct of a Christian noticed by other persons?
If *he* commits sins, what great injury does it do?

15. What did Christ say is the use of light?

What is meant by this comparison?

16. What then is the duty of Christ's disciples?

How can they let their light shine?
What would men see?
For what purpose should this be done?
How are men led to glorify God by seeing the good example of Christians?
What is the difference between this command of Christ and that in Matt. vi. 1?

LESSON V.

Christ came not to destroy the Law—He teaches that it extends to the thoughts.

WHAT part of the Scriptures was the subject of the last lesson?
Why is it called the sermon on the mount?

Matthew v. 17—30.

17. What did our Lord say he had not come to destroy?
What did he mean by the law and the prophets?
What did he mean by saying he did not come to destroy them?
What then did he come to do?
How did Christ fulfil the law?
How did he fulfil the prophets?

18. What does Jesus say of the law in this verse?
What did he mean by saying *till heaven and earth pass?*—See 2 Pet. iii. 10.
What is meant by a *jot* or *tittle?*
What part of the law of Moses has been fulfilled and passed away?—See Heb. ix. 10.; x. 1.
What part of the law will always be in force?
Has any one obeyed this perfectly?
How then can any sinner be saved?—Gal. iii. 13.

19. Who did Jesus say should be called least in the kingdom of heaven?
Are any of God's commandments of small importance?
When you break God's laws, and set a bad example before others, do you not *teach* them to sin?
Who shall be called *great* in the kingdom of heaven?

Is it enough to *teach* the commandments of God?

What is the duty of those who *do* the commandments?
How can you teach them?

20. What did Jesus say respecting their righteousness?

What did he mean by their righteousness?
What is the meaning of *exceed?*
What was the character of the scribes and Pharisees?—Matt. xxiii. 27, 28.
What does Jesus say of those whose righteousness does not exceed that of the scribes and Pharisees?
What then is true righteousness?
What will become of those who are not fit for the kingdom of heaven?

21. What had been said of them of old time?

Which of the ten commandments is this?
Where do you find it written in the Old Testament?
What is the meaning of this commandment?
What is the *judgment* here spoken of?*

22. Who did Christ tell them should also be in danger of the judgment?†

By what right did he speak these words, "*I* say unto you"?
What connexion has anger with the crime of murder?
What does the apostle John say of this?—1 John iii. 15.
Who is meant by a *brother* here?
Why are all men our brethren?
How then should we act to all?
What did anger lead Cain to do?

* See Biblical Antiquities, vol. i. p. 240, 241.

† On this whole verse the teacher should consult a Commentary or other works.

When Joseph's brethren indulged hatred against him, what were they tempted to do?

Who did Jesus say should be in danger of the council?

What is the meaning of *Raca?*

What was the council?

What was the highest punishment the council could inflict?

What does this teach us of the sinfulness of abusive language?

Who did the Lord say should be in danger of hell-fire?

Can you tell what the word *fool* means here?

What is the difference between *raca* and *fool?*

What did Christ probably mean by what is here called *hell-fire?*

How does Solomon caution us against anger?—Eccl. vii. 9.

If you have any thing against your friend or neighbour, what ought you to do?

What is written in Rom. xiv. 19?

23, 24. What is written in these verses?

What was meant by bringing his gift to the altar?

What is the meaning of *reconciled?*

What did the Lord teach by these two verses?

Will God accept the worship of a person who indulges evil feelings towards his fellow-men?

What did Christ say about this?—Matt. vi. 15.

25. What directions did Jesus give his disciples concerning their adversaries?

What is an adversary?

What is meant by their agreeing whilst they were in the way with him?

Why were they to agree *quickly* with him?

What is the duty of Christians as written in Rom. xii. 18?

How do children often sin in this way?

How should they act if any one has offended them?

How should they act when they have offended others?

26. What is said in this verse?

How is it related in Luke?—Luke xii. 58, 59.

Would it not be better to agree with an adversary than to suffer this?

27. Of what other commandment did Jesus here remind them?

Which commandment is this?

Where is it written?

28. How did Jesus explain this commandment?

Are unholy thoughts then sinful?

29. What next did Jesus say?

What is the meaning of *offend* here?

What is meant by *plucking it out*?—And see Gal. v. 24.

Why should this be done?

Then if any thing which is dear to you leads you into sin, what must you do?

Why should you give up those sins which most easily beset you?

30. How did Jesus again express this?

What does this teach?

LESSON VI.

Our Lord forbids swearing: teaches his people patiently to endure injuries, to love their enemies, and do good to all.

Matthew v. 33—48.

33. WHAT is said in this verse of the sermon on the mount?

What was the Jewish law about swearing?

Where is this written?—Lev. xix. 12.

What is it to forswear one's self?

What are *oaths?*

What is meant by *performing* an oath?

Which of the ten commandments relates to swearing?

Repeat it as in Ex. xx. 7.

34. What did our Lord say about swearing?

What is it to *swear?*

Why may you not swear by heaven?

What do you read in Matt. xxiii. 22?

35. Why are you forbidden to swear by the earth?

Why might not a person swear by Jerusalem?

Where was the city of Jerusalem?

Who is meant by the *great King?*

36. What are you forbidden to swear by in this verse?

What reason is given?

Are such oaths as these that have been mentioned common among profane people?

What is generally the character of the persons who swear?

Can any excuse be made for profane swearing?

Has God declared any thing about punishing it?—Ex xx. 7.

37. What did he tell them about their communication?

What is meant by *communication* here?

What is meant by your communication being yea, yea, and nay, nay?

Why should it be so?

Where is this repeated?—James v. 12.

38. What else had they heard said?

Was not this part of the law?—Ex. xxi. 24.

What was meant by it?

39. What did Christ say?

What is meant by not resisting evil?

What is written concerning this in Rom. xii. 17—19?

What further directions does Jesus give in this verse?

What is the meaning of *smite*?

What is the common practice of men when they are struck?

How does Solomon caution us against the beginning of strife?—Prov. xvii. 14.

What was the example of the Lord Jesus himself?

What do you read in Eph. iv. 31, 32?

40. How else should we show a meek disposition?

Do you know what parts of dress worn by the people of that time are meant by *coat* and *cloak*?*

How does the apostle Paul speak to the Corinthian Christians about going to law?—1 Cor. vi. 7.

* See Nevin's Biblical Antiquities, vol. i. p. 117—119.

41. What is the next case mentioned by the Lord?

What is the meaning of *twain?*

What is the spirit recommended in this precept?—Rom. xii. 18

May not these precepts of the Lord be obeyed, and yet men preserve their proper rights?

42. How should we show kindness to our fellow-men?

Who freely gives us all that we have?

For what purpose does he give it?

What command respecting this did God give to the Jews?—Deut. xv. 7, 8.

What should lead Christians to be liberal?—2 Cor. viii. 9.

43. What had the Jews said about the way of treating their enemies?

Which part of this saying is in the law of God?—See Lev. xix. 18.

Which part had the Jews added?

Who is here meant by *thy neighbour?*

Whom alone did the Jews consider as their neighbours?

44. How did Jesus say men should act?

What is an enemy?

How must we treat those that abuse us?

What should we do for them?

Why should we treat them in this manner?

What great reason have we to pray for persons who curse, and hate, and persecute us?

What examples of this are in the gospel?—Luke xxiii. 34. Acts vii. 59, 60.

45. Whom would they be like if they acted in this manner?

What is meant by their being children of God?

How does the Lord act towards all?

How is this expressed in the gospel by Luke?—Luke vi. 35.

When will the Lord make a difference in his treatment of the good and the evil?

46. What question does Jesus ask in this verse?

Who did as much as that?

Who were the *publicans?*

Whom are you bound to love besides those that love you?

Why?

47. What question is asked in this verse?

What is meant by *saluting your brethren?*

Are not even ungodly men often kind to their relations and friends?

Why is a follower of Christ bound to do more than others?—1 Cor. vi. 19, 20.

48. What does Jesus here command his disciples?

Whom does he set before them for an example of perfection?

What is meant here by being *perfect?*

Whom alone is it safe to follow and imitate?

In what respect should your behaviour be like that of the Lord Jesus?

Have you any excuse for not having this character?

LESSON VII.

Our Lord teaches how we should perform almsgiving prayer, and fasting.

Matthew vi. 1—10.

1. WHAT is meant by doing *alms?*

What rule did our Lord give about giving alms?

What is meant by doing alms *to be seen* of men?

Should a Christian never let his good works be known?

Why should a Christian let men see the good he does?—Matt. v. 16.

How then do these two rules agree?

What does Jesus say to those who do good for the sake of being seen?

What should be our chief design in giving alms and doing good works?

What reward shall be given to those who do their alms from a right motive?—Matt. xxv. 34—40.

2. What must be avoided in giving alms?

What is a *hypocrite?*

What is meant by their sounding a trumpet before them?

Why did they sound a trumpet?

What is said of the Pharisees in John xii. 43?

Do hypocrites get what they seek for?

What *is* their reward?

3. How should alms be given?

What does that mean?

4. Why should it be done in this manner?

When shall such be rewarded openly?

5. In what other duty does Jesus warn his people not to be as the hypocrites?
How did the hypocrites love to pray?
Why did they stand in such conspicuous places?
Why did they wish to be seen of men?
What shall hypocrites receive?

6. What directions does Jesus here give respecting prayer?
What is here meant by a *closet?*
Why should we pray alone?
What is the advantage of praying alone?
Why is it called *secret* prayer?
What promise is given to those that pray in this manner?
Is it not right for people to meet together and worship God in public?—Heb. x. 25.
Where do we read in the New Testament of Christians meeting together for prayer?—Acts i. 14; xii. 12.

7. What other direction did the Lord give about prayer?
What are vain repetitions?
What kind of people did so?
Who are here meant by the heathen?
Is it wrong to repeat the same words in prayer, or to ask many times for the same thing?
How is our Lord's meaning explained in the rest of the verse?
Why did the heathen use repetitions?
How did the Lord speak of the prayers of the Pharisees?—Matt. xv. 8.
Will your prayers be acceptable if your heart is not engaged?

8. Why should we not be like these heathen?

Why then is it right and necessary to pray?

What do you read of the example of Jesus?—See Mark i. 35. Luke vi. 12.

9. What does Jesus teach his disciples in this verse?

Why is this commonly called *the Lord's prayer?*

What is meant by *after this manner?*

Must all our prayers be exactly in these words?

How then must it be followed?

What does he teach them to call God?

How is God the Father of all?

How is he especially the Father of Christians?—Rom. viii. 14, 15.

Where is God said to be?

How is God said to be in heaven, when we are told that he is everywhere present?

What are we taught to pray respecting God's name?

What is the meaning of *hallowed?*

How is the name of the Lord to be hallowed?

10. What are we taught to pray respecting God's kingdom?

What is meant here by God's *kingdom?*

What do you mean by praying for this kingdom to *come?*

Is God known and obeyed as the king of all the earth?

How do men show that they do not wish God to reign over them?

How is it seen in pagan countries that the kingdom of God has not come among them?

What can men do to extend his kingdom?—Matt. xxviii. 19.

What is written respecting the time when the Lord shall be king over the whole world?—Zech. xiv. 9. Rev. xi. 15.

What are you taught to pray respecting the will of God?

What is meant by *the will* of God?
Whose will do most people desire to have done?
What would be the consequence if God's will were done by all?
How is the will of God done in heaven, and by whom?—Ps. ciii. 20, 21.
How can you know what is the will of God?
Is it enough to know his will?—John xiii. 17.
What did Jesus say of those who do the will of God?—Matt. xii. 50.
What of those who do not the will of God?—Luke xii. 47.

LESSON VIII.

The Lord's Prayer, continued.

Matthew vi. 11—18.

11. WHAT is the next thing we are taught to pray for?

How is this written by Luke?—Luke xi. 3.
What is meant by *bread* here?
What is *daily* bread?
Why are people taught to ask their bread of God, when they must earn it themselves?
Why ought you daily to thank God for food?

12. What is the next subject mentioned?

What are meant here by *debts?*
Who are meant here by *debtors?*
How is this expressed by Luke?—Luke xi. 4.
What is it to *forgive a debt?*

What do you owe to God for all his goodness to you?
Have you ever paid this debt?
How does God forgive the debts or sins of his people?—Col. i. 13, 14.
If you do not from your heart forgive those who have offended you, can you expect God will forgive you?
Who has set you a good example in the forgiveness of injuries?
If your sins against God are not forgiven, what must become of you?
Can you give some account of the parable written in Matt. xviii. 21—35?

13. What does Jesus teach us to pray respecting temptation?

What is *temptation?*
Does God ever tempt people to sin?—James i. 13—15.
What then is meant by this prayer?
Why should God's people pray not to be led into temptation?
If they *be* led into temptation, or placed in trying circumstances, what promise have they?—1 Cor. x. 13.
Does this promise belong to those who run into temptation?
What is promised to those who endure temptation without sinning?—James i. 12.
How are the young exposed to temptation?
Ought you not to avoid such circumstances, and company, and employments as are calculated to lead you into temptation?
If you use this prayer, what ought you to do with regard to these things?—Prov. iv. 14, 15. 26, 27.

From what does Jesus teach us to pray to be delivered?

What is meant here by *evil?*
What is it to be *delivered* from evil?
What are the evils to which we are exposed in this life?

What is the greatest evil in the world?
What did Jesus ask for his people?—John xvii. 15.
For whose sake will God deliver his people from evil?

What is the reason why we should offer these petitions to God?

How is the *kingdom* his?
What is meant by the *power* that is ascribed to God?
Why does all the *glory* belong to God?

How long will the kingdom, and the power, and the glory be the Lord's?

What is written in Rev. v. 11—14?

What is the last word of this prayer?

What is the meaning of *Amen?*
Should this be said thoughtlessly?

14. What did our Lord say about the necessity of our forgiving others?

What part of the Lord's prayer does this refer to?
What do you mean by *trespasses?*
What is meant by *forgiving* them?

15. What if you do not forgive?

16. What caution does our Lord give about fasting?

What is it to *fast?*

How did the hypocrites fast?

What is meant by their disfiguring their faces?
What is said about fasts in Isa. lviii. 5—7?
Is any service acceptable to God if men are not sincere?
Why not?

17. How should the Christian fast?

What is the meaning of this?

18. Why should this be done?

Does God regard the outward appearance?

Why should we not wish to appear to men to fast?
Against what does our Lord guard his people in all these directions?

LESSON IX.

The Sermon on the Mount, continued.

Matthew vi. 19—34.

19. What is the next subject of our Lord's instructions?
What is the meaning of *treasures?*
What is meant by laying up treasures on earth?

Why should we not do it?
What is a *moth?*
What is *rust?*
How are earthly treasures liable to these accidents?
What shall be the end of all earthly treasures?
What often becomes of riches even whilst their owners are alive?
When will they certainly leave them?—See 1 Tim. vi. 7.

20. Where should we lay up treasures?
What is meant by laying up treasures in heaven?
How may this be done?

Will that treasure last?
How is it then foolish as well as sinful to desire earthly riches above every thing else?
Is not the soul as capable of happiness as the body?
Will riches satisfy the soul?
What does Jesus say to those who look for treasure above?—John xiv. 1—3.
What do you read about them in Rev. vii. 14—17?

21. Where will your heart be?

How do you explain that?
What do you read about a certain ruler to whom Jesus offered treasure in heaven?—Luke xviii. 18—24.
Where should your heart and affections be?—Col. iii. 1, 2.
If riches are given to us, how should we employ them?

22. What is the eye said to be?
What is meant by that?
When shall "the whole body be full of light"?
What is meant by the eye being *single?*
What is meant by the whole body being full of light?

23. What if the eye be *evil?*
What is meant by the eye being evil?
How does Jesus apply this?
What is meant by the light that is in men?
What makes the minds of men dark and blind, that they choose *earthly* rather than heavenly things?—2 Cor. iv. 4.
How is spiritual light given to the mind?
Why are sinners said to be blind?
How does the desire of riches blind the mind?

24. What more did Christ say?
Why can he not do it?
What two masters does Jesus say you cannot serve together?
What is meant by *mammon?*
What is it to serve mammon?
What is it to serve God?
What is written in 1 John ii. 15—17?
How may we know whether we are servants of God or mammon?
Whom is it our duty to serve?
How should we do it?

25. What did Jesus therefore say to them?

What is meant by *taking thought* for the life and for the body?

Does this command require us not to labour nor to provide for our wants?

How do you know this is not meant?—See 1 Tim. v. 8. 2 Thess. iii. 10.

What does it mean?

What question does Jesus then ask?

Who gave you life, and formed your body?

Cannot he give you meat to preserve your life, and raiment to clothe your body?

How is this stated in Luke?—Luke xii. 23.

26. What did the Lord then speak of?

How are they taken care of?

How is this told in Luke?

But are they not industrious?

What question did he then ask?

In what respect are you better or of more importance than the fowls?

What did Jesus mean to teach his people by this?

27. What question is asked in this verse?

What is the meaning of *stature?*

What is a *cubit?*

How is this explained?—Luke xii. 26.

28, 29. What did our Lord say about raiment?

What is *raiment?*

What does he bid them consider?

What is it to *toil?*

What is said of their beauty?

What is the meaning of *arrayed?*

Is not the same God over all things?

30. How did Christ apply this?

What did he mean by saying "the grass to-day is, and to-morrow is cast into the oven"?

Do you know what sort of ovens were used in Judea?

How did he call the people?

How does it show want of faith for Christians to be very anxious about their support in life?

What did the apostle Paul say that may be applied to this?—Rom. viii. 32.

31. What then did Christ advise?

32. Who were concerned about these things?

Who were Gentiles?

Why should Christians be free from such cares?—Heb xiii. 5.

What reason does Jesus give them for it here?

33. What should be first sought?

What are meant by the kingdom of God and his righteousness?

How are these to be sought?

When should they be sought?

What is promised to those who shall seek?

All what things?

34. How did he end this advice?

What is the meaning of that?

What is meant by "sufficient unto the day is the evil thereof"?

What effect has too much anxiety concerning our future support upon us?

Why should we not have *great* anxiety about it?—James iv. 14.

How should men feel as to their future life?—Luke xiii. 24.

LESSON X.

The Sermon on the Mount, continued.

Do you remember what was the principal subject of the last lesson?

Matthew vii. 1—14.

1. What was the next commandment which the Lord gave?

What kind of judging is meant?

Why have men no right to judge others in this way?

What words of our Lord may be applied to such a case?—John viii. 7.

What reason is given for keeping this rule?

What is meant by that?

2. How shall men be judged?

What is the meaning of the whole of this verse?

If we condemn others for the same sins that we do ourselves, how does that condemn us?—And see Rom. ii. 1. 3. 21.

3. What question does Jesus ask in this verse?

What is a *mote?*

What is meant by a *beam?*

How do you explain this?

Why should we correct our own faults before we reprove others?

4. What did our Lord ask?

Who is meant by a *brother* here?

Explain this.

5. What does the Lord call such a man?

How is he a hypocrite?

What should he first do?

What directions does the Bible give for telling others of their faults, if we do it with a proper spirit?—See Lev. xix. 17. Matt. xviii. 15.

How should it be done?—Gal. vi. 1.

6. What is the next verse?

What does he mean by *pearls* and *that which is holy?*

What sort of people does he mean by dogs and swine?

What are we taught by this?

7. What does Jesus bid his disciples do?

What promise is made if they ask?

What should you ask of God?

What promise is made to those who seek?

What is it to seek?

What are you to seek?

What promise is made in Matt. v. 6?

What assurance have those that knock?

What is meant by knocking?

What is written as the voice of wisdom in Prov. viii. 34?

8. What is said about him that asks, seeks, and knocks?

What is meant by this?

How is it then that some ask and do not receive?—James iv. 3, and i. 6, 7.

With what spirit should you seek the blessing of God?

Repeat Heb. xi. 6.

What is written of those who put off seeking aright until it is too late?—Luke xiii. 25.

What is said to the young?—Eccl. xii. 1. Prov. viii. 17.

For whose sake do God's people receive any thing at his hands?

9, 10. What does Christ refer to in these verses?

11. What does Jesus teach from this?

To whom is God ready to give blessings?
What blessing did Christ particularly mention?—See Luke xi. 13.
What excuse then have any for not asking?

12. What rule is given here?
How is it given by another evangelist?—Luke vi. 31.
How do you wish your fellow creatures to treat you?
How then must you treat them?
What would be the effect on the world if this rule were followed?
Would there be murder, or robbery, or slandering, or unkindness?
If we were in poverty and distress, how would we wish others to act to us?
How then should we act to those who are so?
What does Jesus add in this verse?
What is meant by that?
How did Christ afterwards speak of this?—Matt. xxii. 35—40.

13. At what does Jesus bid his disciples enter in?
What is meant by the *strait gate*?
What is the difference between *strait* and *straight*?
Why is the entrance to Christ's kingdom called *strait*?
Why should the strait gate be chosen?
Why is this called a *wide* gate and a *broad* way?
What is meant by the *destruction* to which it leads?
Who are those who walk in the broad way to ruin?
Why do they walk in it?

14. Why do so many go in the broad way?
To what life does the narrow way lead?
How do those conduct themselves who are walking in the narrow way?

What makes this way so narrow and hard?
What is that which makes it a way of pleasantness and a path of peace?
Why do so few find it?

LESSON XI.

Conclusion of the Sermon on the Mount.

Matthew vii. 15—29.

15. Of whom did Christ tell his hearers to beware?
Who are meant by *false prophets?*
What is signified by their being in sheep's clothing?
How did they come?
What did our Lord say they were inwardly?
What did he mean by this?
Are there any false teachers now?
Why should you beware of them?
What does the apostle Peter say of false teachers?—2 Pet. ii. 1.
What does Paul say to the Galatians?—Gal. i. 8.
What is said on the subject in 2 John 9—11?
By what rule should we judge of the doctrines of any teacher?
How will an extensive knowledge of the Holy Scriptures tend to destroy the influence of false teachers?

16. How shall these false teachers be known?
What is meant by *their fruits?*
What question does Jesus ask?
What did he mean them to understand by that?
How is this related in Luke?—Luke vi. 44.

17, 18. How else did he express this?

How do men show whether they are evil or good?—Luke vi. 45.

What is one of the ways in which men show their character?—Matt. xii. 36, 37.

What did our Lord mean to represent by good trees and corrupt trees?

If your actions are evil, what may you know of the state of your *heart?*

19. What is done to every tree that bringeth not forth good fruit?

Why is this done to it?

What did John the Baptist say when he began to preach?—Matt. iii. 10.

Is it only trees that bear bad fruit that are destroyed?—See Luke xiii. 6—9.

What does that parable teach?

What did our Lord say to his disciples?—John xv. 2.

What may be called good fruit?—Gal. v. 22, 23.

20. By what does our Lord again say false teachers shall be known?

21. What other caution did the Lord give?

Who are meant by those who say *Lord, Lord?*

Does he say none of them shall enter in?

Who shall enter into his kingdom?

What must those who profess to love Jesus be careful to do?—Tit. iii. 8.

What is it to do the will of God?

Why are men unfit for heaven who do not obey God?

Why will it not do to profess to be Christians and yet not do the will of God?

22. What will many say to Christ in that day?

What day is meant by *that* day?
As they have done these things, why will they not be accepted?

23. What will Jesus say to them?
What will our Lord mean by saying he "never *knew* them"?
Why will he bid them depart from him?
Repeat Psalm v. 4, 5.
Where must those go who are forced to depart from Jesus?—Matt. xxv. 41.

24. Whom does Christ liken to a wise man?
In what was this man wise?
What *sayings* are here meant?

25. How was it seen that the house was firm?
Why did it not fall?
How is one who hears and does the commands of Christ like such a house?

26. Whom did Christ liken to a foolish man?
Why is such a man foolish?
What did this foolish man do?
What do you suppose are represented by the rain, and floods, and winds, that beat upon that house?

27. What happened to the house?
Why did it fall?
What is there like this in the fate of sinners?
What will be their destruction?
In what way alone are men safe?—1 Cor. iii. 11.

28. What is said of the people when Jesus had ended his sayings?

What is meant by his *doctrine?*

29. Why were the people astonished?
How did Jesus teach as one having authority?
Who were the scribes?
How did the scribes teach?—And see Matt. xv. 9.
You have now heard these sayings of Christ, what will be the consequence of your doing or not doing them?

LESSON XII.

The Parable of the Sower.

Matthew xiii. 1—9. 18.

1. WHERE did Jesus go?
What sea was this?

2. Who came to him?
Where did he go then?
Where were the people?

3. How did Jesus speak to them?
What are *parables?*
Can you tell what was the advantage of teaching by parables?
What is this parable about?
When did the Saviour explain this parable?—See ver. 10. 18, &c.
Where else is this parable recorded?—Mark iv. 3, &c Luke viii. 5, &c.
What is a *sower?*
Who are represented by the sower?—See Mark iv. 14
What is meant by the seed?—Luke viii. 11.

4. Where did some of the seeds fall?
What became of them?
Who are meant by those by the way-side?—See ver 19.

How is this told by Luke?—Luke viii. 12.
In what ways does Satan take away the word?
How are the young often prevented from attending to the commandments of God?
Why is this no excuse for them?
What is every one's duty when thus tempted?—James iv. 7.

5. Where did other seed fall?

How soon did the seed spring up?
What is meant by *forthwith?*

Why did they spring up so quickly?

6. What happened to them?

What then became of them?
How did Christ explain this?—Ver. 20, 21.
What is meant by *anon?*
How is it told by Luke?—Luke viii. 13.
How does this kind of hearers differ from those from whom Satan took the word?
What sort of persons who seem to be attentive to the word, have not the *root* in them?
What is meant by their being *offended?*
What caution does this give?

7. Among what did other seeds fall?

What became of them?
What is meant by the thorns *choking them?*
What is the meaning of this?—See ver. 22.
What is the *care of this world?*
How does that prevent persons from attending to the word?
What is the *deceitfulness of riches?*
How does that keep the truth from reaching the heart?
What else does Mark mention?—Mark iv. 19.
What is meant by the *lusts of other things?*
What does Luke call them?—Luke viii. 14.

What effect have they on the soul?
How then should those who wish to serve God treat the *cares, and riches, and pleasures of this life?*
What is Christ's rule?—Matt. vii. 20.
If then the hearers of the word produce *no* fruit, what are they known to be?

8. What became of other seed?
What people are like that?—See ver. 23.
How are they further described?—Luke viii. 15.
What is meant by receiving the truth *in an honest and good heart?*
What did they bring forth?
What is meant by a *hundred-fold, sixty-fold, &c.?*

9. What did Jesus say to him who had ears to hear?
Is not this parable then addressed to *you* and to *all?*

Verse 18.

18. What are the words of Jesus written in this verse?
To whom was he speaking?—Ver. 10.
What did he mean here by *Hear ye?*
Why did he not explain the parable to the multitude?—Ver. 11—15.
What is meant by *keeping* it?
How are they different in this respect from the first kind of hearers?
What is the fruit they produce?
How are Christians enabled to produce this fruit?—See John xv. 4, 5.
Can there be any piety without good fruit?—John xv. 8.
What is meant by some producing *a hundred-fold, some sixty-fold, some thirty-fold?*
Who are now sowers of the word?

Has it not been taught to you?
If you have not received it in an honest and good heart, nor are showing it in your lives, will it do you any good?
What does the apostle say?—James i. 22.
What is this word able to do?—Acts xx. 32.
If any have been like the way-side, or stony-places, or thorny ground, in the parable, what should they now do?

LESSON XIII.

Parables of the hidden treasure; the pearl of great price; and the net.

Matthew xiii. 44—58.

44. To what did Jesus compare the kingdom of heaven?
What is meant here by the kingdom of heaven?
What is *treasure?*

What does our Lord say a man does when he finds this treasure?
Why does he buy the field?
Why is the kingdom of heaven like treasure?
What does David say in Ps. xix. 9, 10?
What is written in Prov. iii. 13—15?
Why should a man be willing to give every thing for such a treasure?
Can it be bought?
What is the invitation of the Bible?—Isa. lv. 1.
How is it to be obtained?—Isa. lv. 6, 7.

45, 46. To what does Jesus again liken the kingdom of heaven?
What is a *merchantman?*
What are *goodly pearls?*

What did he buy?
What did he give for it?
Why did he give so much for it?
What will those do who think religion to be worth more than every thing else?
What does religion require us to give up?

47. What else did our Lord say the kingdom of heaven was like?
Every kind of *what?*
How is Christ's kingdom, or his church here on earth, like this net?

48. What was done when the net was full?
What was done with the good?
What was done with the bad?

49. What shall be done like this at the end of the world?
What is the meaning of *sever?*
Who are the just?
Why shall the wicked be separated from the just?

50. Where shall the wicked be cast?
What shall there be then?
What is meant by the furnace of fire?
What is wailing?
Why will they wail and gnash their teeth?
Have not the wicked been often warned of this?

51. What did Jesus then ask the disciples?
What things did he mean?
What reply did they make?

52. What did he next say to them?
What is here meant by every scribe who is instructed unto the kingdom of heaven?

What is a *householder?*
What is meant by his bringing forth out of his treasure things new and old?
How were the disciples to be like such a one?
What is the duty of all those who are well instructed in heavenly things?
What command did Jesus give his disciples?—Matt. xxviii. 19, 20.

53. When Jesus had finished these parables, what did he do?
What parables?

54. Into what country did he come?
Which part of the land was his own country?—Luke iv. 16.
Why is not Bethlehem called his own country?
Where did he teach at Nazareth?
What were the *synagogues* of the Jews?
What effect had his teaching on the people?
What did they say?

55. What else did they say concerning him?
Whom did they mean by the *carpenter?*

56. What further did they say about Jesus?
How did these things prove that he had never received his wisdom from man?

57. How did the people of Nazareth feel towards him?
What is meant by their being *offended in him?*
Why were they offended?
What did Jesus say to them?
What did Jesus mean by this?

Why is not a prophet or teacher likely to be well received in his own country?

58. Why did Jesus not do many mighty works there?

What do you mean by *mighty works?*
Why should this prevent his performing miracles?
Did he perform none at all?—See Mark vi. 5.
Is unbelief now as great a sin as when Christ was on earth?
What proof have we now of the truth of Christ's doctrines which his hearers had not then?
How are these things told by Mark?—Mark vi. 2—6
Can we expect any blessing from God if we have not faith?

LESSON XIV.

Jesus teaches humility, and shows his care for his people by the parable of the lost sheep.

Matthew xviii. 1—14.

1. What did the disciples ask Jesus?

What took place before they asked the question?—See Mark ix. 33—35.
What did they mean by it?
What sort of a kingdom is it probable they thought Christ's would be?
What sort of a kingdom is it?

2. What did Jesus do?

What then did he do with the child?—Mark ix. 36.

3. What did Jesus say?

What is it to be *converted?*
In what respect must those who are converted become like little children?
Does it mean that children are so good that it is only necessary to be like them?

What had the disciples asked?
What character did that show in them?
How then was it reproved by what Christ said?
Why must we be humble, and obedient, and dependent, if we would enter the kingdom of heaven?
At what other time did Jesus speak this?—Matt. xix. 13—15.

4. Who did Jesus say was greatest in the kingdom of heaven?

What is it to be humble?
On whom does a little child depend for the supply of his wants?
On whom does the humble man depend for every favour?
What is written about the humble in Isa. lvii. 15?

5. What does Jesus declare in this verse?

What sort of a person is meant by "one such little child"?
How is this told by the other writers?—Mark ix. 37. Luke ix. 48.
What is it to receive such in Christ's name?
What does Jesus mean by saying that whosoever does so, receives *him?*
What will he say at the last day to those who have been kind to his people for his sake?—Matt. xxv. 34—40.
What did he say to John?—Mark ix. 41.

6. What did Christ say of those who should offend such?

What is meant by *offending* them?—See Rom. xiv. 13, last clause.
What is written in Psalm cxxv. of the Lord's care over his people?
What is the sin of tempting any of God's children to do wrong?

7. Why did our Lord pronounce wo unto the world?

What is meant by *offences* here?—See Rom. xiv. 13, last clause.

How is this explained by the next verse?

What is added in this verse?

What is meant by *it must needs be?*

What is meant by *wo to that man?*

What is the sin of causing others to fall?

How is this often done?

What does this teach us about the danger of bad cŏm pany?

8, 9. How did the Lord enforce this?

Had he ever said this before?—See Matt. v. 29, 30.

What is meant by cutting off a hand or foot, &c. that offends?

What is the meaning of *halt* and *maimed?*

What is the simple meaning of these two verses?

Should you not be willing to give up any thing rather than commit sin, or cause others to sin?

How does Christ here speak of the future punishment of the wicked?

How is this spoken of in the account given by Mark?—Mark ix. 43, 44.

How long then will their punishment continue?

What do you read in Rom. viii. 13?

10. What caution has Christ given respecting our treatment of his little ones?

What is meant by despising them?

What does he say of their angels?

What is one of the employments of angels?—Heb. i. 14.

11. For what purpose did the Son of man come?

Who is the *Son of man?*
Who are meant by the lost?
Why are men said to be lost?
How does the Son of man save the lost?
What has he done that he might save sinners?

12. What parable did the Lord speak?

Whom does our Lord mean to represent by the sheep gone astray?
What is to be understood by the owner's going into the mountain to seek it?
How does David speak of himself in Ps. cxix. 176?
Can you mention any places in which Christ is spoken of as a shepherd?

13. What does Jesus say of the man if he find the sheep?

Why do you suppose he would rejoice more over that sheep than over the others?
What does this teach you of the feelings of God towards repenting, returning sinners?
What other parable did our Lord speak on this subject?—See Luke xv. 8—10.

14. How does Jesus here teach us the meaning of this parable?

What is it to *perish?*
What else does this parable teach?—Luke xv. 7.
What message did the Lord send to his people as in Ezek. xxxiii. 11?

LESSON XV.

Peter's question, how often he should forgive his brother—Christ's instruction about brotherly love.

Matthew xviii. 21—35.

21. What did Peter ask Christ?

What is the meaning of *forgive?*

Whom did Peter mean by his brother?

22. How did Jesus answer Peter?

What is it probable our Lord meant by "seventy times seven"?—And see Gen. iv. 24.

What is written in Col. iii. 13?

What had our Lord said before on the subject of forgiveness?—Matt. vi. 14, 15.

In what manner are we required to ask forgiveness of God?—Matt. vi. 12.

23. What did Jesus say the kingdom of heaven was like?

What is meant here by the kingdom of heaven?

What is meant by the king's *taking account* of his servants?

Are not all the officers of a king usually called his servants?

24. How much did one owe him?

How large a sum is ten thousand talents?

25. Could the servant pay his debt?

What did the king command?

Was this permitted by the Jewish law?—Lev. xxv 39, 40.

26. What did the servant do?

What is the meaning of *worshipped* here?—See Luke xiv. 10.

27. How did his master then feel?
What did he do for him?

28. What did that servant immediately do?
How much is "an hundred pence"?
Did he ask for it in a proper manner?

29. What did his fellow-servant do?
What is the meaning of *besought?*
What did he promise?

30. What did the other servant do?

31. What did his fellow-servants do?
What lord was this?—See ver. 23.

32. What did the king say to him?
How much had he forgiven him?

33. What should he have done?
How much did his fellow-servant owe him?
Why was this a reason for his having pity on him?

34. What did his master do?
How long was he to be punished?
Why was he treated in this manner?

35. What does this parable teach?
In what respects is a sinner like the servant who owed more than he could pay?
What do men owe to God?
If he should call them to account, could they give any excuse for not being able to pay?
What are we taught of the sins of men against each other, in comparison with those of men against God?—See ver. 24 and 28.
Why then should we forgive men their sins?
How must we forgive?
What is it to forgive *from the heart?*

If God has forgiven Christians so much, how should they love him?—See Luke vii. 47.

When will God bring all men to their *account* for these things?

Is any one prepared for the judgment who does not love all men?

LESSON XVI.

Jesus shows a certain lawyer, by the story of the good Samaritan, who is his neighbour.

Luke x. 25—37.

25. Who tempted Christ?

What was the employment of lawyers among the Jews?

What is meant here by *tempted?*

Did the lawyer really wish to learn from Christ?

Why did he call Jesus *master?*

Why did the Pharisees, scribes, and lawyers so frequently ask questions of our Saviour?

Did they ever detect him in doing or saying any thing that was sinful or improper?

26. What did Jesus say to him?

What did he mean by *the law?*

Why did Jesus refer this man to the law?

27. What answer did the lawyer make?

In what parts of the Old Testament are these words?—Deut. vi. 5, and Lev. xix. 18.

Was this all the law?

28. What did Jesus say to the lawyer?

What had Jesus himself said of these two commandments?—Matt. xxii. 40.

What did Jesus mean by *thou shalt live?*

Has *any* one kept this law perfectly?

What do you learn from Rom. iii. 19, 20?
Why is it that no one keeps the perfect law of God?—Rom. viii. 7.
What is said about the law in Rom. vii. 12?
Have we any excuse for not keeping God's law?
What is said, in Gal. iii. 10, about him who breaks it?
How can sinners who are continually breaking it obtain eternal life?—Gal. iii. 13.
Does that free them from the obligation to obey the law?
What did Christ himself say?—Matt. v. 17.

29. What did the lawyer wish to do?
What is meant by *justifying himself?*
What did he ask Jesus?
What had the Lord been saying about neighbours?

30. How did Jesus answer the lawyer?
What did our Lord mean by relating the parable to the lawyer?
Where was the man going?
What was this road remarkable for?*

31. While the man was lying there, who came that way?
What was a priest?
What did he do?
Why did he go on the opposite side?

32. Who came next to the place?
What was the difference between a priest and a Levite?
What did the Levite do?
What was the sin of these two men?

33. Who next came along?
Who were the Samaritans?

* See Geography of the Bible, published by the American Sunday-school Union, page 92.

What opinion had the Jews of the Samaritans?

What is said of the Samaritan when he saw the man?

What does this teach you when you see any one in distress?

34. How did the Samaritan *show* his compassion?

What does this conduct of the Samaritan teach you?

35. What did he do on the morrow when he departed?

How much was two pence?

What did he say to the host?

Who is meant by *the host?*

36. What question did Jesus ask the lawyer?

What three did he mean?

What question had the lawyer asked, to which this parable was an answer?

37. What did the lawyer say?

Who was that?

How did this parable answer the lawyer's question?

How does it teach that we should be kind even to those who despise us, or are our enemies?

How would many have acted if they had had such an opportunity as the Samaritan had of letting an enemy suffer?

How did Jesus exhort the lawyer?

In what ways can we do likewise?

What should be our resolution from every good example in God's word?

Can you tell from this who is your neighbour?

LESSON XVII.

Our Lord rebukes the wickedness of the scribes and Pharisees.

Luke xi. 37—44.

37. With whom did Jesus dine?

38. What did the Pharisee wonder at?

Why did the Pharisee suppose that Jesus would wash before dinner?—Mark vii. 3.

Was this required of them by the law of God?

39. What did the Lord say to him?

What did he mean by this?

What is *ravening?*

How did the Pharisees act that was like this?

What did Christ say of them?—Matt. xxiii. 23—27.

What is the meaning of these comparisons?—See Matt. xxiii. 28.

40. What did Jesus call the Pharisees?

What was foolish in their conduct?

What question did Jesus ask?

Explain that question.

Can God be deceived by outward appearances, or pleased by actions that are only good in appearance?

What does God require besides attention to outward duties?

How did this remark of the Saviour apply to what the Pharisee had wondered at?—See ver. 38.

41. What did Jesus bid the Pharisees do?

What is it to *give alms?*

What did he add?

Did he mean that this would make all their conduct holy?

Can men give alms without loving their fellow-men?
—See 1 Cor. xiii. 3.
What then did the Lord mean?

42. What did Jesus tell the Pharisees?
What is meant by *wo unto you?*
What is the meaning of *tithe?*
Did the law require the Jews to pay tithes?—See Lev. xxvii. 30.
How did the Jews show their strictness in keeping this part of the law?
What did they omit?
How is this expressed in Matthew?—Matt. xxiii. 23 24.
What does this teach us?
What does the Lord prefer to all outward services?—See Isa. i. 16, 17.
What did our Lord say they ought to have done?
What should they not have left undone?

43. What did Jesus again say to the Pharisees?
What did they love?
What were the *uppermost seats* in the *synagogues?*
What is meant by "greetings in the markets"?
What sort of a spirit did this show?
Repeat Phil. ii. 3.
What will be done to him who exalts himself?—Luke xiv. 11.

44. To whom did Jesus then speak besides the Pharisees?
Who were the scribes?
What did he call them?
What is a *hypocrite?*
What was part of their hypocrisy?—See Matt. xxiii. 3. 5.

To what did Jesus liken these men?
In what respect were the scribes and Pharisees like hidden graves?
Of what were those in danger who kept company with them?
In what respect are hypocrites more dangerous than other men?

LESSON XVIII.

Subject continued.

WHAT was the subject of the last lesson?
What did the Lord say of the Pharisees?

Luke xi. 45—54.

45. Who then spoke to Jesus?
What did he say?
What is the meaning of *reproachest?*
How did it reproach them as well as the others?
Does it seem that they were Pharisees also?—Compare Matt. xxiii. 2. 4.

46. What did Jesus then say to them?
What did he tell them of their doings?
What was meant by the *burdens* which the lawyers laid upon the people?
What was burdensome in the law of Moses?
What should those who require much of others be careful to do themselves?

47. What did the lawyers do?
Who killed the prophets?
What are *sepulchres?*
Who were the *prophets?*
Why did the Jews persecute and kill the prophets?
What is written concerning this, in 2 Chron. xxxvi. 15, 16?

Why did they build sepulchres for the prophets whom their fathers had killed?

How did Christ speak of their hypocrisy in this?—Matt. xxiii. 29—32.

48. Of what did Jesus tell them they bore witness?

How did they bear witness to, or prove this?

What is meant by allowing the deeds of their fathers?

How did their actions prove that they were of the same spirit with their fathers?

49. What did "therefore the wisdom of God" say?

What is meant here by *the wisdom of God?*

When did the Lord Jesus send them prophets and apostles?

How would they be treated?—Matt. xxiii. 34.

In what book of the New Testament do you read how the words of our Lord were proved true?

Of which of his apostles do you particularly find an account?—Acts vii. 59, and xii. 1, 2.

What did Stephen tell the Jews?—Acts vii. 51, 52.

How does the apostle Paul speak of his persecutions?—2 Cor. xi. 24, 25.

50. What did Jesus further say of that generation?

What is meant by the blood of the prophets being required of that generation?

51. Who is mentioned here as the first prophet that was killed for the truth's sake?

Who killed Abel?

Why did Cain kill him?—See 1 John iii. 12.

Is it known what Zacharias is meant here?
What Zacharias is mentioned in the Old Testament as having been slain?—2 Chron. xxiv. 20, 21.
How may all this blood be said to have come upon that generation to which Christ spoke?
What did the Jews themselves say when they were going to crucify Christ?—Matt. xxvii. 25.
What is meant by *this generation?*
What signal punishment came upon the Jews soon after this?
What may *we* learn from the heavy vengeance of God which came at last upon the Jews?
What do you learn concerning this, in Rom. xi. 20—23?

52. What did our Lord again say to the lawyers?

What is meant by their having taken away the *key of knowledge?*
What was the peculiar business of the scribes and lawyers?
How did they hinder the people from entering in?
How should we treat a false teacher?—2 John 10, 11.

53. As Jesus said these things, what did the scribes and Pharisees do?

What is the meaning of *vehemently?*
What did they wish him to do?

54. What was their object in this?

What is meant by *laying wait* for him?
Why did they want to accuse Jesus?
What do you learn from this lesson to have been the general character of the scribes and Pharisees?
What particular sins does it warn you against?
Why were the scribes and Pharisees so much opposed to the gospel?

LESSON XIX.

The Parable of the Tares.

Matthew xiii. 24—30. (36—43.)

24. WHAT parable is written here?
When did Jesus explain this parable?—See ver. 36.
Who is represented by the man sowing good seed?—Ver. 37.
What is the *field*?—Ver. 38.
What is the *good seed*?—Ver. 38.
Why is the field called *the world*?—And see Mark xvi. 15.
How may *the Lord* be said to sow this field?

25. What took place while men slept?
What are *tares*?
Who are represented by the tares?—Ver. 38.
Who is the *enemy* that sows them?—Ver. 39.
How does Satan sow them?
What is meant by his sowing them *while men slept*?
Why are the wicked among the righteous like tares among wheat?
Why are sinners called the children of the wicked one?—See 1 John iii. 8.

26. When did the tares appear?
What is meant by the *blade*?

27. What did the servants of the sower say to him?

28. What did he say to his servants?
What did the servants offer to do?
Why did they wish to gather them up?

29. How did he answer them?

30. What did he say should be done?

What is represented by the harvest?—Ver. 39.
How is the end of the world like the harvest?
What should then be done?
Who are called the reapers?—Ver. 39.
Will the angels be present in the judgment?—Matt. xxv. 31.
What should be done with the tares?
Why are tares burned?
What will be like this in the end of the world?—Ver. 40.
What will then take place?—Ver. 41, 42.
What was to be done with the wheat in the harvest?
What shall be like this in the judgment?—Ver. 43.
In what other manner did Christ speak of this time?—See Matt. xxv. 34. 41.
How had Daniel spoken of it?—Dan. xii. 2, 3.
What do you learn from this parable of the reason why God permits the evil and the good alike to live in the world?
What encouragement should Christians take from this to persuade sinners to repentance?
What is said to Christians in the epistle of Jude?—Jude 20—23.
What encouragement does the forbearance of God give to sinners to turn to Christ now?
What did the apostle Paul say to the Athenians?—Acts xvii. 30, 31.
What may this parable teach us about persons appearing to be Christians, and being with them in the church of Christ, and yet who may be deceiving themselves and others?
Who is the Judge that will direct the angels to separate the good from the bad?
What did John the Baptist declare of Christ?—Matt. iii. 12.

What did Jesus say as he closed this parable?
What is meant by that?
As you have heard this solemn warning, what is *your* duty?

LESSON XX.

Jesus warns his disciples against hypocrisy and the fear of man—The parable of the covetous rich man.

Luke xii. 1—10. 15—21.

1. How great a multitude were gathered together to hear Jesus?
To whom did Jesus begin to speak?
What did he say?
What is it to *beware?*
What is *hypocrisy?*
What is *leaven?*
Why did he call hypocrisy the *leaven* of the Pharisees?
What did Christ once say to his disciples?—Matt. xvi. 6.

2. What did Jesus go on to say?
What does hypocrisy try to cover?
What is the meaning of *revealed?*
When will every thing be revealed?
What then shows the folly as well as the sin of hypocrisy?

3. What else shall be made known?
How was this applied to the twelve apostles?—Matt. x. 27.
What is its meaning?
If it refers to the preaching of the gospel, how is it true?

If it refers to their most secret words being made known, how is it true?

4. What did Jesus call his disciples here?

Whom does Jesus say are his friends?—John xv. 14.

Of whom did he tell them not to be afraid?

How would the disciples be in danger of such treatment?

What did Christ tell his disciples about this?—Matt. x. 17, 18.

What is meant by the saying "after that have no more that they can do"?—See Matt. x. 28.

5. Whom does our Lord forewarn them to fear?

What is the meaning of *forewarn?*

Whom did Jesus mean?

Why should they fear him?—And see Matt. x. 28.

How did Peter and John show that they did not fear what their enemies could do to them?—Acts iv. 18—20.

6. What did Jesus say of God's care for his creatures?

How is this expressed in Matthew?—Matt. x. 29.

What was the value of *two farthings?*

Though they are of so little value, what does he say of the care of God for them?

7. What other instance did he give?

What did he teach them by this?

Why does he bid them not fear?

What should they not fear?

Why are men of more value than many sparrows?

8. What did the Lord then say?

What is it to confess Christ before men?

When ought you to confess him before men?
How shall the Son of man confess such before the angels of God?—Matt. xxv. 34.

9. What does he say to him that denieth him before men?

What is it to deny Christ before men?
Why do people deny Christ?
Of what were the disciples in danger if they confessed Christ before the heathen?
How shall Christ deny those who deny him?—Matt. vii. 23.

10. What is said of him who shall speak a word against the Son of man?

Does this mean that every such person shall be forgiven?
What does it mean?

What sin did our Lord say shall not be forgiven?

What is it to blaspheme?
Can you tell on what occasion Christ said this?—Mark iii. 22. 29.
How had the Pharisees on that occasion spoken against the Holy Ghost?
Why did the Lord say this?—Mark iii. 30.
What may this teach us?

Verses 15—21.

15. What did the Lord say to the people?

What led him to say this?—See ver. 13.
What is *covetousness?*

Why should we beware of covetousness?

What is meant by this saying?
Can riches make a man happy if he has other things to distress him?
Can riches prolong a man's life?

What is the sin of covetousness?
What is the tenth commandment?
What is the danger of desiring to be rich?—1 Tim. vi. 9, 10.

16. What did the Lord then tell them? How does it begin?

17. What did the rich man say?
What ought he to have done with his fruits?
What is the apostle's advice?—2 Cor. ix. 8, 9.

18. But what did he say he would do?
What did the Lord Jesus say about laying up treasures on earth?—Matt. vi. 19.
Repeat 1 Tim. vi. 17, 18.

19. What did he intend to do?
What was foolish in this?
What was sinful?
What use should we make of all our time?
Why has not a man a *right* to spend his riches and his time in eating, drinking, and being merry?
How does Solomon warn the young on this subject?—Eccl. xi. 9.

20. What did God say to this man?
What is meant by his soul being required of him?
What question is asked here?
Why were his riches no longer his own?

21. What did our Lord add in this verse?
What is it to lay up treasure for one's self?
What is it to be rich towards God?
Why cannot a man do both these things?
What is your first duty?—See ver. 31.

LESSON XXI.

The duty of being ready for the coming of the Lord.

Luke xii. 35—48.

35. What did the Lord tell his disciples?

To what custom in *dress* did he allude when he said *Let your loins be girded about?**

How were the children of Israel commanded to eat the passover?—Ex. xii. 11.

Why were their loins girded, or their garments bound up?

What does our Lord mean when he tells his people to gird up their loins?—1 Pet. i. 13—15.

What ancient custom at weddings is alluded to in directing them to have their *lights burning?*—See next verse.

36. Whom should they themselves be like?

What was the duty of these men?

How does this apply to the duty of Christians?

In what way may the Lord Jesus be said to come?

How can his people prepare to meet him?

What parable did our Lord speak, in which he alluded to this same custom?—See Matt. xxv. 1—12.

What happened to those who were not ready?

When may the Lord be said to *come and knock?*

What have *you* to do that you may be ready to open to him *immediately?*

37. What servants did Jesus declare blessed?

What is meant here by *watching?*

* See Biblical Antiquities, vol. i. p. 119.

In what way should those who love Christ watch for him?—Eph. vi. 18.

Do we know when our death or the judgment-day will come?

Should we not then be ready every moment?

How did Paul feel about dying?—2 Tim. iv. 6—8.

What will the bridegroom do who finds his servants watching?

How may this be applied to the manner in which Christ will receive his people?

38. What is said about the different times of the bridegroom's coming?

Into how many watches did the Jews divide the night?

What is to be understood by the coming of the Lord Jesus in the *second watch*, or in the *third watch?*

What was the message of the Lord Jesus to the church in Sardis?—Rev. iii. 2, 3.

39. What other comparison did Jesus make?

Is the suddenness of the coming of Christ spoken of in this way in other places?—See 1 Thess. v. 2. 2 Pet. iii. 10.

What advice does the apostle Paul give to Christians on this account?—1 Thess. v. 6—8.

What advice does the apostle Peter give?—2 Pet. iii. 11—14.

40. What did Christ himself say?

Are those ready who have not repented of their sins and believed in Christ?

41. What did Peter then say to Jesus?

Whom did he mean by *us?*

Whom did he mean by *all?*

42. How did the Lord answer him?

What is a *steward*

How are Christians stewards of God?
What is their duty?—1 Pet. iv. 10.
How is this to be done?
What are ministers of the gospel especially called?—1 Cor. iv. 1.
What is the duty of such?—1 Cor. iv. 2.
What duty of stewards is mentioned in this verse?
How does this apply to ministers?

43. What is said of the faithful servant?

44. What is the promise to him?

45. What other kind of servant is spoken of?

How does he act?
What is represented by these actions?
What is meant by "my lord *delayeth* his coming?"
Why would not this be an excuse for misconduct in a servant?
Is it any excuse for sin that the day of death or judgment does not seem to be near?
What is often the case with men who think thus?—See Eccl. viii. 11.
What is the consequence of such conduct?—See Rom. ii. 5.
What effect ought the forbearance of God to have?—See Rom. ii. 4.

46. When will the Lord of the unfaithful servant come?

What will he do with him?

With whom shall his portion be appointed?
What is the portion of unbelievers?—Mark xvi. 16.
What is the expression in Matthew's gospel?—Matt. xxiv 51.

47. What servant shall be beaten with many stripes?

What is the meaning of that?

How does this apply to those who know what the will of God is, but neither prepare themselves, nor do according to his will?

48. What is said of him that knew not and did commit things worthy of stripes?

What reason is given for this?

Why should those who know God's will, and do it not, be punished more severely than those who did not know it?

Are there any persons who have not the means of knowing what is right and wrong?—See Rom. i. 19, 20.

Is any one living in a Christian land excusable for not knowing his Master's will?

What does the word of God say of all men?—Rom. iii. 23.

What are *things worthy of stripes?*

LESSON XXII.

Christ warns the people to enter in at the strait gate, and laments over Jerusalem.

Luke xiii. 23—35.

23. WHAT did one say to Jesus?

What is it to be *saved?*

Is it right to inquire about subjects which God has chosen not to reveal?

What did Moses say on this subject?—Deut. xxix. 29

24. How did Jesus answer the question?

How did this reprove the man who asked the question?

What did Christ exhort the people to do?

What is it to *strive?*

What is the meaning of *strait* here?

What is meant by the strait gate?

Why is the way to heaven called strait?—See Matt. vii. 13, 14.

Why must we strive to enter in?

What will many do?

What sort of persons will not be able to enter in?—See Matt. vii. 22, 23. Rev. xxi. 27.

Who else will not be able to enter in?—Prov. i. 24–29.

How is the door of mercy shut on sinners?

25. *When* shall some seek and not be able to enter in?

Who is meant by the *master of the house?*

After the door is shut, what shall they begin to do?

What shall he answer?

Why will such be sent away by Christ?—See Matt. vii. 21.

Has not the Lord Jesus said, *Knock, and it shall be opened?*

But what did he say to Jerusalem?—Luke xix. 42.

What does this teach us about the danger of putting off applying to Christ?

26. What shall they then begin to say?

How can sinners say this?

What privileges have you had which are like this?

Will they be of any advantage if you neglect them?

How does this apply to those who have professed to be the disciples of Christ, but are not?

27. But what shall the master of the house answer?

Does not the Lord *know* all the creatures he has made?
What sort of knowledge does he mean here?
Who are *workers of iniquity?*
What is written in Ps. v. 4, 5?

28. How shall those feel who are sent away from Christ?

What will they see?
What is expressed by *gnashing of teeth?*
Who were Abraham, Isaac, and Jacob?
What made this very forcible to the mind of the Jews?
What is meant *here* by the kingdom of God?
Why shall they be thrust out?
On what occasion did our Lord say this?—See Matt. viii. 5—13.
Was that centurion a Jew or a Gentile?
How will those feel who will see all the holy men they have read of in the Bible received into heaven, and themselves shall be thrust out?
How will those feel who shall see their pious relations separated from them in this manner?

29. From whence shall they come, who shall sit down in the kingdom of God?

30. What did our Lord then say?

How did he explain the meaning of this saying?—See Matt. xx. 1—16.
How would it apply to the calling of the Gentiles?—See Acts xiii. 45, 46.
How will it apply to all who have great privileges which they neglect?

31. Who came to Jesus that day?

What did they say to him?
Who was Herod?—See Luke iii. 1.

Where then must Christ have been at this time?
Where was he going?—See ver. 22.
Why would Herod wish to kill Jesus?
Whom had he already killed?—See Matt. xiv. 3. 10.

32. What did Jesus answer?
Why did he call Herod a fox?

Was he afraid to stay in Galilee?
What did he mean to let Herod know by saying he should do cures to-day and to-morrow?
What did he mean by being *perfected?*
Could either the Jews or Romans take his life before the time appointed by God?

33. What did he say he must do?
Why must he so do?
What did our Lord mean by saying that?

34. How did he speak of Jerusalem?
Why were prophets and messengers sent by God to Jerusalem?—Jer. xliv. 4.
Why did they stone and kill them?

To what did the Lord compare his care of Jerusalem?
For what purpose does a hen gather her brood under her wings?

Why were the Jews *not* gathered and protected thus by the Lord?
What did the Lord Jesus say to them on another occasion?—John v. 40.

35. What did Jesus say of them?
What is meant by their *house?*
What is the meaning of *desolate?*
When and how did these words of our Lord come to pass?

What did he further tell them in this verse?

Where was that said?—Luke xix. 37, 38.

LESSON XXIII.

The Parable of the great Supper.

Luke xiv. 16—33.

16. WHAT parable is recorded here?

How came our Lord to speak it?—See ver. 15.

How does it begin?

Whom did our Lord mean to represent by this man?

What is meant by the *great supper?*

Why is the gospel like a great supper?

How are *many bidden* to this supper?

What invitation do you find written in Isaiah lv. 1?

What people did the Lord first call to partake of his salvation?

17. To whom did the man send his servant?

What is represented by the man sending his servant to call them?

What servants has God sent to call on men to come to him?

What was the servant to say?

How does this apply to the calling of sinners?

18. How did those who were invited treat the invitation?

What did the first say?

What excuse like this do sinners often make?

What did Christ compare them to?—Matt. xiii. 22.

19. What did another say?

What is meant by proving them?
Is there any thing of so much importance as to excuse us for neglecting the gospel?

20. What did another say?
How does the love of friends keep persons from attending to the gospel?
What has Christ said of such?—Matt. x. 37.

21. What did the servant do when they all refused?
How was the master of the house affected?
What did he say to his servant?
How does this apply to the rejection of the Jews and the calling of the Gentiles?
How may it be applied to the manner in which the rich and worldly, and the poor and afflicted, treat the gospel?

22. Did these come?
Was there room for more?

23. What did the Lord then bid his servant do?
What are *highways* and *hedges?*
Whom was he to compel to come in?
What is meant by *compel them to come in?*
How does the apostle Paul direct Timothy to act?—2 Tim. iv. 2.
How did he himself speak to the Corinthians?—2 Cor. v. 20.

24. What did the Lord say of those who were bidden?
Who are represented by those who were bidden?
What is written concerning the Jews, in Acts xiii. 46?
How will this prove true of all who excuse themselves, and refuse to come to God?

What will be the doom of the finally impenitent?—Luke xiii. 28.

25. Who went with Jesus?

26. What did he say to them?

What is meant here by hating our near relations, and even our own lives, for Christ's sake?
How does our Lord express it in Matt. x. 37?
What are the words of the apostle Paul in Acts xx. 24; and xxi. 13; and Phil. iii. 8?
What is it to be Christ's disciple?

27. What else did our Lord say on this subject?

What is meant by *bearing the cross?*
Is it ever a disgrace in the opinion of the world to be an humble Christian?
How may men show that they are ashamed of the cross of Christ?
What is it to come after Christ?
What comfort have the disciples of Jesus under all these hardships?

28. What question did Jesus ask?

What is a tower?
What is meant by his counting the cost?

29. Why should a man count the cost first?

30. What would they say?

How does this apply to persons who wish to be Christians?
What should such first consider?

31, 32. What other case did Jesus mention?

What does this teach us?

If it alludes to the opposition of the wicked to Christ, how may it be explained?

33. What is the great lesson taught by these examples?

What self-denials must you expect if you would be the disciple of Christ?

Why should you prefer him to your life, and to all your relatives?

What is said in Romans xiv. 8?

What promise is made to him who gives up all for Christ?—Matt. xix. 29.

LESSON XXIV.

Parable of the Prodigal Son.

Luke xv. 11—32.

11. WHAT parable is related in this passage?

Why is this commonly called the parable of the *prodigal* son?

On what occasion did Christ speak it?—See ver. 1, 2

How does it begin?

12. What did the younger son ask?

What did the father do?

13. What did the younger son do?

Where did he go?

What did he do there?

What is meant by his *substance?*

What is *riotous living?*

Repeat Eccl. xi. 9.

14. When he had spent all, what happened?

And what was his case then?

15. What did he do then?
What is meant by *joining himself?*
How was he employed?

16. How did he suffer with hunger?
What is supposed to be meant by *husks?**
Did any one pity him?

17. When he came to himself, what did he say?
What is meant by his coming to himself?

18. What did he determine to do?
What did he resolve to say to his father?
What did he mean by saying, *I have sinned against heaven?*
Against whom is all sin committed?
How?
What did David say when weeping over his sins?—Ps. li. 4.
Then if *you* are really sorry for sin, what will be your greatest grief?

19. What did the prodigal say of his unworthiness?
What would he desire his father to make him?

20. What did he do?
What took place?
How is this like the conduct of God towards repenting sinners?

21. What did the son say to him?

* See Bible Dictionary.

22. What did the father say to his servants?

Were these articles worn by men in ancient times?
How does God treat penitent sinners?

23. What else did the father order to be done?

24. Why were all these things to be done?

How had his son been dead and was alive again?
How may a sinner be said to be dead?
When is he alive again?
Can you remember any passage of Scripture which represents sinners as *lost?*
What may the gladness of the household represent?—Ver. 10.
Why do you suppose the angels and saints of God rejoice over a returning sinner?

25. Where was the elder son?

What is said of him?

Who are probably represented by the elder and younger sons?
Why may the Jews be called the elder children of God?
Why may the Gentiles be called the younger?

26. What did he inquire of one of the servants?

27. What did the servant say to him?

28. How did he behave when he heard this?

Whose conduct is represented here?—Ver. 2.

What did his father do?

29. How did the elder son answer his father?

What is represented as the spirit of the Pharisees, in Luke xviii. 11, 12?

What does the apostle Paul say of the Jews in Rom. x. 3?

Will a real servant of God think that he deserves to be rewarded for what he does?

What does the Lord teach his people in Luke xvii. 10?

30. What did the elder son say of his brother?

How should he have felt towards his penitent brother?

31. How did his father answer him?

What did he mean by saying, *thou art ever with me?*

Did his father take any thing from him to give to his brother?

What did the Lord say to Cain when he was angry with his brother?—Gen. iv. 6, 7.

32. What more did his father say?

What is the meaning of *it was meet?*

Why was it meet?

What warning does this parable hold out to those who leave the Lord, and walk in their own ways?

What encouragement to returning sinners?

How does it show the readiness of God to pardon sin?

What did the younger son do before his father had pity on him?—Ver. 18, 19.

What do you learn from that?

LESSON XXV.

Parable of the unjust Steward.

Luke xvi. 1—17.

1. To whom did Jesus speak this parable?

What did he say of a certain rich man?

What is a steward?

Of what was the steward accused?

2. What did the rich man do when he heard this?

What was it to give an account of his stewardship?

3. What did the steward say within himself?

What is meant by saying he *could not dig?*

4. What else did he say?

5. What did he do?

What are debtors?

What did he say to the first?

6. What did the debtor answer?

What did the steward say to him?

How could the steward profit by this?

7. What did he say to another?

What did the man say?

What did the steward say to him?

How many are *fourscore?*

How would he make friends by this conduct?

8. Why did the steward's master commend the unjust steward?

Why is he called unjust?

How had he done wisely?

What was it in the conduct of the steward that his master commended?

For what purpose had he done it?

Did his master say he had done *right?*

What did Jesus say of the children of this world?

Who are they?

Who are meant by the children of light?

In what respect are the children of this world often wiser in worldly plans than Christians are in doing good?

Do those who have light and knowledge always prepare for the future world?

What was this wicked steward anxious to secure?

If he was so careful to provide for this life, how ought you to provide for eternity?

9. What other lesson did Jesus teach from this?

What is meant by the mammon of unrighteousness?

How are the Lord's people to make to themselves friends by riches?—1 Tim. vi. 17—19.

What directions does Jesus give his people in Luke xii. 33?

What reward is promised to such?

What is meant here by *failing?*

How must we use our property if we expect to reach heaven?

10. What does Jesus say of him that is faithful in that which is least?

What is meant by being faithful in that which is least?

What example have we of one who was faithful in little?—Mark xii. 41—44.

What is said of him who is unjust in the least?

What is it to be unjust in the least?

Why would such a one be unjust in greater things?

11. What question does Jesus ask here?

What is it to be faithful in the unrighteous mammon?—2 Cor. ix. 9.

What are the *true riches?*

Why are the blessings of God true riches?

What is said in the Bible on this point?—See Prov. x. 22. Matt. vi. 20.

12. What other question did Jesus ask?

If you are unfaithful to the trust God commits to you in this world, can you expect him to give you the heavenly treasure?

13. What does Jesus say no servant can do?

What two masters does the Lord say you cannot serve?

What is meant here by *mammon?*

Why cannot one serve God and mammon?

What is written concerning this in 1 John ii. 15, 16?

When had Jesus said this before?—See Matt. vi. 24.

What advice did he then give to his disciples?—Matt. vi. 19—21. 33.

Suppose a man serves the world faithfully, and the hour of death comes, what can the world do for him?—Ps. xlix. 17.

But what promise has the faithful servant of God?—Matt. xxv. 21.

To whom shall we give an account of the use which we make of the things of this world?

Do we know how soon we shall be dismissed from our stewardship?

14. Who were offended at these sayings?

Why were they offended?

How did they treat Christ?

What is it to deride?

15. What did Jesus say to them?

Could they deceive God?

How differently may the same things appear to God and to men?

What things are here meant?

How did this apply to the Pharisees?

16. What else did Jesus say?

What John is here meant?

What change then took place
What is the kingdom here spoken of?

17. Did the law cease to be in force when John came?
What then did Christ mean by saying that the law and the prophets *were until John?*
How must sinners *press* into the kingdom of Christ?

LESSON XXVI.

Parable of the rich man and Lazarus.

On what subject had Christ instructed the people in this chapter?—(Ver. 1—17.)

Luke xvi. 19—31.

19. What did he afterwards tell them?
What is signified by his being clothed in purple?*
What is the meaning of *fared sumptuously?*

20. What other person is mentioned in this parable?
Where was he laid?
What was his condition?
What do we understand by his *being laid* at the gate?
Was there any public provision made for the poor in those days?

21. What else is said of his poverty?

22. What became of the beggar?
What became of him *after* death?
What then must his character have been?
What do we learn about the angels in Heb. i. 14?
What is meant by Abraham's bosom?

* See Biblical Antiquities, vol. i. p. 116.

To what custom is there an allusion here?—See John xiii. 23.

Who was Abraham, and what was his character?

What may you learn from the care of angels over the soul of a poor beggar?—1 Sam. xvi. 7.

What is said of the rich man?

23. Where was the rich man after death?

What then was his character?

What proof is this that the soul can suffer without the body?

What proof does it give that the wicked will go into torments?

Whom did the rich man see?

Who was with Abraham?

24. What did the rich man cry out?

Why did the Jews call Abraham *father?*

How is the distress of this man represented?

How did Christ commonly speak of the punishment of the wicked?—See Matt. xxv. 41.

What sort of people will be sent to this punishment?

Is it not dreadful to think of being with such persons for ever?

25. How did Abraham answer the rich man?

What were the good things that the rich man received in his lifetime?

Was the rich man punished *because* he was rich?

Why then?

What evil things had Lazarus received?

Was Lazarus taken to heaven because he was poor and afflicted?

Why then?

In what must the poor of this world be rich, to be heirs of the kingdom?—James ii. 5.
If you seek to have your portion in the good things of this life, what may you expect in the life to come?
Which state is most favourable to piety—riches, or poverty?
What is the prayer of Agur in Prov. xxx. 8?

26. What did Abraham say farther?

What is a *gulf?*
What is meant by its being *fixed?*
What does this represent?

What did he say about passing it?

Then is there any hope for those who are in hell, of getting to heaven at last?
Repeat 2 Thess. i. 9.

27. What did the rich man then pray Abraham to do?

Send *whom?*

28. Why did he wish Lazarus to be sent to his family?

What is the meaning of *testify?*
What was Lazarus to testify?
Why did he think this would keep them from that place?

29. What did Abraham say to him?

What did he mean by Moses and the prophets?
How should they hear them?
How could attention to them keep them from hell?
What did Moses command them?—Deut. vi. 5.
What did the apostle say to Timothy about the scriptures?—2 Tim. iii. 15.
What have you besides Moses and the prophets?
Will you not then be less excusable than the Jews, if you neglect your opportunities?

30. What did the rich man again say?

Are not people apt to think that if a spirit or angel were to speak to them, they would believe?

What is the true cause of unbelief?

31. How did Abraham answer this?

Is not the testimony of God by his prophets more worthy of credit, than that of a person who should come from the invisible world?

What effect ought this account of the rich man and Lazarus to have upon sinners?

If we desire the conversion and salvation of our friends, what is our duty to them while we are alive?

Will it be too late to lament, after death has taken us away?

LESSON XXVII.

Jesus teaches his people to forgive one another, and shows the power of faith.

Luke xvii. 1—10.

1. What did Jesus say to the disciples about offences?

What is meant by *offences* in this place?

What does the word mean in Matt. v. 29, &c.?

How did Christ apply it?—See next verse.

What is said of him through whom they come?

What did the apostle say?—Rom. xiv. 13.

2. What then did our Lord say?

Who are meant by *these little ones?*

On what occasion did Jesus say this?—See Matt. xviii. 1—7.

What does the apostle Paul say in 1 Cor. viii. 12, 13?
How does a Christian *offend* his fellow Christian?
Why are the sins of Christ's people so much to be dreaded?—Rom. ii. 23, 24.

3. What does the Lord here warn his disciples to do?

What is it to *take heed to yourself?*

What was a disciple told to do, if a brother trespassed against him?

What is it to trespass against a brother?
What is it to *rebuke* a person?
What is written in the law of God concerning this?—Lev. xix. 17.

If thy brother repent, what is to be done?

In what manner must a Christian be rebuked?—Gal. vi. 1; and 2 Thess. iii. 15.
If you know the faults of a person, to whom should you first tell them?
How should you act when others tell you of *your* faults?
How did David think of this?—Ps. cxli. 5.

4. What does the Lord say farther of the duty of forgiveness?

Suppose that a person is not sorry for having offended you, may you then be unforgiving?
What is the command of Christ?—Matt. v. 44.

5. What did the apostles ask of the Lord?

Who were the apostles?
Why are they called apostles?
What is faith?
Why is faith necessary to keep the commandments of Christ?
Can we perform this duty of forgiveness, or *any* duty, without faith?

If Jesus was but a mere prophet, and not God, would the apostles have asked this of him?

Who is the author of faith?—Heb. xii. 2.

When God's people have a hard duty to perform, how shall they get strength to perform it?

What was Paul's experience?—Phil. iv. 13.

What is the importance of faith?—Heb. xi. 6.

6. How did the Lord answer the apostles?

What is meant by having faith as a grain of mustard seed?

What is meant by this comparison?

What must be the nature of the things we ask from God in faith?—1 John v. 14.

In what chapter of the epistle to the Hebrews do you find an enumeration of the mighty works done through *faith?*

Can you mention any of them?

What is meant by true faith in Christ?

7. What did Jesus say next to his disciples?

8. What would the master say to his servant?

9. What question does he then ask?

How does Jesus himself answer it?

What is the meaning of *trow not?*

What is meant by saying that the master does not *thank* his servant?

10. How does Jesus apply this to the disciples?

What is an *unprofitable* servant?

Is it possible for us to do *more* than our duty to God?

Has any one ever done *as much* as God has commanded him?

Suppose you had kept all the commandments, would you deserve God's thanks for it?
Why not?
How then should you feel when you have been breaking them?
If a sinner repents, and does that which is right, is he entitled to any thanks?
Has he done any thing more than his duty?
What other reason can you give?—See John xv. 4, 5.

LESSON XXVIII.

The Parable of the unjust Judge, and of the Pharisee and Publican.

Luke xviii. 1—14.

1. WHAT did Jesus again speak?
What did he mean to teach by it?
How can men *always* pray?
Why do we *need* constant prayer?
What is it to *faint?*

2. How did Jesus begin the parable?
What is a *judge?*
What was the character of the judge?

3. Who came to him?
What did she ask?
What did she mean by this?
What directions did the Lord give his people of old respecting widows and fatherless children?—Ex. xxii. 22, 23.

4, 5. How did the judge act?
Why did he determine to attend to her case?

6. What did the Lord say?

If the judge attended to the widow's case, why is he called *unjust?*—See ver. 2

Can we do things that are right from bad motives?

Will God be pleased with such conduct?

7. What question did Jesus then ask concerning God's conduct to his people?

Who are meant by God's *own elect?*

Does the parable mean to teach that God answers the prayers of his people because they trouble him?

What is it meant to teach?

How does much praying show that we really desire what we ask for?

How are God's people represented as crying to him?

What is meant by the words, *though he bear long with them?*

Does the Lord always answer prayer immediately?

Why does he often seem not to hear his people?

Can you relate the account of the woman of Canaan, written in Matt. xv. 22—28?

What does David say in Ps. xxvii. 14?

Though the Lord leave his people to pray a long time, and they get no answer, what should they do?—Col. iv. 2.

8. When will the Lord avenge his people? What question did Jesus ask?

What is the meaning of this?

9. To whom did Jesus then speak another parable?

What is there sinful in such a character?

Why should every Christian be humble?—1 Cor. iv. 7.

10. Who are the two persons mentioned in the parable?

Who were the publicans?

Why were they generally despised by the Jews?

Who were the Pharisees?

11. How did the Pharisee pray?

What sort of heart does such a declaration show?

12. What did he boast of?

What is it to *fast?*

What are *tithes?*

Were not fasting and giving tithes commanded by God?

How did the Pharisees and most of the Jews perform these duties, so as to make them displeasing to the Lord?

What directions did Jesus give about fasting, in his sermon on the mount?

What did the Lord Jesus say to the Pharisees about giving tithes, in Matt. xxiii. 23?

Why should we not take credit to ourselves, even for the *right* performance of *any* duty?

13. How did the publican pray?

Why did he stand afar off, and not lift up so much as his eyes to heaven?

What is the meaning of *smote upon his breast?*

What did this action signify?

Can you tell how the prayer of the publican differed from that of the Pharisee?

What is the character of those whom God will hear?—See Isa. lxvi. 2.

14. What did Jesus say respecting the publican?

Why was he justified rather than the Pharisee?

What is said by David that will apply to them?—Ps. cxxxviii. 6.

What is said of every one that exalteth himself?

What is the meaning of *abased?*

What is said of him that humbleth himself?

How shall he be exalted?—Matt. v. 3.

What do you learn respecting prayer from the first of these parables?

What does the second parable teach you of the kind of prayer which is acceptable to God, and of the disposition with which it should be offered?

How does God regard those who have the spirit of the publican?—James iv. 6.

How is such a spirit to be obtained?—See Ps. li. 10.

LESSON XXIX.

Jesus blesses little children, and discourses with a rich man on eternal life.

Matthew xix. 13—24.

13. Who were brought to Christ?

For what purpose were they brought?

What was signified by putting the hands on the head?

What example is there of this in the Old Testament?—See Gen. xlviii. 9. 14. 16.

What do Mark and Luke call it?—Mark x. 13. Luke xviii. 15.

What did the disciples do?

What is the meaning of *rebuked?*

Whom did the disciples rebuke?—See Mark x. 13.

Why, do you suppose, did they rebuke them?

How did Jesus feel when he saw this?—See Mark x. 14.

14. What did Jesus say to the disciples? What did he say of the children?

What does that mean?

How did Jesus explain it?—See Mark x. 15.

How again is this explained?—Matt. xviii. 3, 4.

What encouragement does the language of Christ give to children?

How can they go to Christ now?

Why should they go whilst they are children?

15. What did Jesus do then?

What is added in Mark x. 16?

How is the Lord represented in Isaiah xl. 11?

16. What did one who came to Jesus ask him?

Who was this person?—Luke xviii. 18.

How did he come?—Mark x. 17.

What is *eternal life?*

17. What did Jesus say to him?

Did Jesus mean to say that *he* was not God?

What did he intend by saying so?

As the young man does not seem to have thought that Jesus was divine, was not this a proper way of reproving him?

What did Jesus tell him to do?

Has any man ever kept the commandments so as to merit eternal life?

But if any one expects to gain eternal life by his works, what must he do?

18, 19. What did the young man ask him then?

What did Jesus say to him?

Are these all the commandments?

Why did Jesus only mention these?

20. What did the young man say to Jesus?

21. How did Jesus prove that this was not true?

If he loved his neighbour as himself, would he not have been willing to do as Jesus said?
How is this related by Mark?—Mark x. 21.
Would he have *deserved* eternal life by doing this?
Was it not the best way of showing him that *his* heart must be changed first?
In what sense is it said by Mark that Jesus *loved* him?

22. What did the young man do?

Why was he sorrowful?

23. What did Jesus say about it?

Did he say they cannot enter heaven?
Why is it more difficult for the rich than the poor to enter into heaven?

24. What did Jesus again say to them?

What did the Lord mean by this?
How did Jesus explain this afterwards?—See ver. 26, and Mark x. 24.
Should we then desire what may be of such injury to us?
What was the *one thing* that this young man was destitute of?
Is there not some one thing that keeps many from following Christ?
What does this lesson teach to those who are moral, but are not true Christians?

LESSON XXX.

Jesus teaches the Jews concerning himself.

John viii. 12—24.

12. WHAT did Jesus say he was?

How is Jesus *the light of the world?*
What kind of light did he bring into the world?
How does this light guide men?
How should Christians imitate their Lord in this respect?—See Matt. v. 14—16.
What effect has this light on the impenitent?—See John iii. 19.
What effect ought it to have?—See John xii. 46.

What does Jesus promise the one that follows him?

What is it to *follow Christ?*
What is meant by *walking in darkness?*
What is said of the path of the just, and of the way of the wicked?—Prov. iv. 18, 19.
How do those that follow Christ have this light?
What is meant by the *light of life?*

13. What did the Pharisees say to Christ?

What is it *to bear record?*
How had Jesus just been bearing record of himself?
Why would it not be considered a true record, if he bare it of himself?

14. How did Jesus answer the Pharisees?

From whence had he come?
Whither was he going?
What had he said before this?—See John v. 31.
Was his testimony the less true because the Jewish law would not admit it?

How does this explain the different meanings of Christ in the two places?

15. How did Jesus tell the Pharisees they judged?

How did they judge after the flesh?
What judgment did they form of Jesus?
When will be the time for Christ to judge all men?

What did he say of himself?

16. If he had judged, what would his judgment have been?

Why?
How was the Father with him?

17. What was the Jewish law about testimony?

In what books of the Bible do you find the Jewish law?
Where do you find any thing respecting the testimony of two witnesses?—Deut. xix. 15.

18. Who were Christ's witnesses?

How did he bear witness of himself?—John v. 36.
How did the Father bear witness of him?—Matt. iii. 17.
What did Christ say to his disciples at another time?—See John xiv. 10.

19. What did the Pharisees then ask him?

How did Jesus answer them?

What is it to *know* God and Jesus Christ?
How did the Pharisees show that they did not know him?
By what do people show that they know God?
What does the apostle Paul say of some who professed to know God?—Tit. i. 16.

How should they have known the Father if they had known Jesus?—See John x. 30.

20. Where did Jesus speak these words?
What was the treasury and where was it?*
What is remarked of the people?
What had Jesus said that was likely to provoke them to this?
Why did they not do it?
What is meant by his *hour* not being yet come?

21. What did Jesus again say to them?
Where was Jesus going?
What would be the consequence of dying in their sins?

22. What did the Jews then say?
Did they understand what he said?

23. What did Jesus say to the Jews?
What did he mean by saying they were from beneath?
What is meant by their being of this world?
How would these things prevent them from going to heaven?

24. What did Jesus say again to them?
Why should they die in their sins?
Why was this so?
Is this true of the Jews only?—See John iii. 36.
What has Christ declared?—John iii. 16—18.
What is it really to believe in Christ?

* See Biblical Antiquities, vol. ii. p. 5.

LESSON XXXI.

Christ the good Shepherd.

John x. 1—18.

1. WHAT did Jesus say?

To whom does this seem to have been said?—John ix. 40.

What is a sheepfold?

What did Christ mean to speak of under that name?

Can you mention any texts in which God's people are compared to a flock, and the Lord to a shepherd?

What is meant by the door?—See ver. 7.

How may Christ be said to be the door of this sheepfold?

What did Christ say of those who did not enter by the door?

How are such like robbers getting into a sheepfold?

Who are represented by this?—See ver. 8.

How did this apply to the Pharisees?

2. Who is he that entereth in by the door?

Who is the shepherd?—See ver. 11.

How can Jesus be said to be both the door and the shepherd?

What is it to enter by the door?

3. Who opens to the shepherd?

Who hear his voice?

What does he do for his sheep?

What is a *porter?*

What is meant by the sheep *hearing* his voice?

1. What is said of the shepherd when he putteth forth his sheep?

Why do the sheep follow him?

What is meant by *putting forth* his sheep?

Did the shepherds in ancient times drive their sheep before them?

How does Jesus lead his people?

5. Whom will the sheep not follow?

Who is meant by *a stranger?*

Why will they not follow him?

What is the character of ministers who rightly watch and feed the sheep of Christ?

6. What is said of the Jews, when Jesus spoke this parable to them?

7. How did Jesus explain the parable?

What did our Lord mean by calling himself the *door* of the sheep?

What did he tell his disciples?—John xiv. 6.

8. What did he say about those who came before him?

Who are here meant?

How did the sheep receive them?

Of what did the apostle Paul bid the Colossians beware?—Col. ii. 8.

9. What did Jesus again declare himself to be?

What does he promise to those who enter in by him?

Into what does our Saviour here speak of entering?

From what shall he be saved?

What blessings are meant by *going in and out and finding pasture?*
How did David speak of them?—Ps. xxiii.

10. For what purpose does the thief come
Who is meant by *the thief?*
How does a false teacher *steal, and kill, and destroy?*
For what purpose did Jesus come?
That *who* might have life?
What sort of life will he give them?—John iii. 16, 17.

11. Who is the good shepherd?
What does the good shepherd do for the sheep?
How did Jesus do this?
Why was it necessary for Jesus to give his life for his sheep?—Isa. liii. 6.

12. What does the hireling do when he seeth the wolf coming?
Who is meant by an hireling?
Whom did our Saviour once compare to wolves?—Matt. vii. 15.

13. Why does the hireling flee?

14. What did Jesus say about himself and his sheep?

15. What did Jesus say of himself and the Father?
How did Christ show his love?
When was this done?

16. What did Jesus say about his other sheep?
Whom did he mean by *this fold?*
Who were the *others?*

How did the apostle write to gentile Christians?—Eph. ii. 11—14.

What is meant by the words *there shall be one fold and one shepherd?*

What did the apostle say to the Corinthians about this?—1 Cor. xii. 13.

How then should Christians live?—See Eph. iv. 1—6.

17. Why does the Father love the Son?

How did Jesus, when he had laid down his life, take it again?

18. Could any man take his life from him?

As men did crucify the Lord Jesus, what did he mean by this?

What had he power to do?

Of whom had he received this commandment?

What is meant by *this commandment?*

LESSON XXXII.

Parable of the nobleman's kingdom and the pounds.

Luke xix. 11—27.

11. Why did our Lord speak this parable?

Why did they expect that Christ would become a king at *Jerusalem?*

For what was he going to Jerusalem?—Matt. xx. 17–19

12. How does the parable begin?

Who is represented by this nobleman?

What did the nobleman go away for?

13. What did he first do with his servants?

What did he say to them?

What is meant by *occupy till I come?*
What is given to each one of us to improve?
How long will we have the opportunity of improving what God has given to us?
Do we know when he will come?

14. Who hated the nobleman?
Who are meant by his citizens?
What message did they send after him?
How did the Jews feel towards Christ?
Why did they hate him?
What do you learn concerning their treatment of him, in John i. 11?
Do none but the Jews hate Christ, and desire that he should not reign over them?
When you choose your own ways contrary to God's word, what do you, in effect, say?
Have sinners any excuse for hating Jesus?

15. When the nobleman returned, what did he command respecting the servants?
Had he received the kingdom?
Will the opposition of sinners prevent Christ from reigning?
Why did he command the servants to be called to him?
When will all men be brought to such an account?
Have we any assurance that *more* time will be given us to prepare?
Of what shall we all give an account at the day of judgment?

16. What did the first servant say?
Did he ascribe any glory to himself?
What will all Christ's faithful servants be ready to say? —Ps. cxv. 1.

17. What did the nobleman say to this servant?

Why did he call him a *good* servant?
What kind of people will Jesus address at the last day, as having been good servants?
What will he say to them?—Matt. xxv. 34

18. What did the second servant say?

19. What did his Lord say to him?

Why did he not receive ten cities as well as the first?
What is written in Rev. xxii. 12?
What is represented by one servant gaining more than another?

20. What did another say?

21. Why had he not traded with it?

What is an *austere* man?
Is the Lord an austere master?
What is the meaning of the rest of his speech?
Who gives us every means of doing good and glorifying God?
Can we say then that the Lord expects to reap where he has not sown?
What sort of people are like this servant?
Why do sinners think the Lord a hard master?

22, 23. What did the nobleman say to this servant?

How did he judge him *out of his own mouth?*

If he had really thought of his lord as he said, what would he have done with his money?

What is meant by *giving his money into the bank?*
What is *usury?*
Will the excuses of those who make no use of the talents God gives them, be accepted?

24. What did the nobleman say to them that stood by?

Why was it given to *him?*

25. What did they that stood by say to him?

26. What did the nobleman say?

How may this be applied to the manner in which the Lord will treat men?

27. What command did the king give respecting his enemies?

Who were they?—Ver. 14.

Whom does our Lord Jesus Christ consider as his enemies?—Matt. xii. 30.

How do people show that they will not have Christ to reign over them?

Why are they unwilling that he should reign over them?—Rom. viii. 7.

How will they be punished at last?—2 Thess. i. 8, 9.

What parable is recorded by Matthew like this?—See Matt. xxv. 14—30.

What was the bad servant's punishment in that parable?—Matt. xxv. 30.

Who are the unprofitable servants of the Lord?

LESSON XXXIII.

Parables of the two sons and the wicked husbandmen.

Matthew xxi. 28—46.

Where was Jesus when he spoke this parable?—See ver. 23.

To whom did he tell it?—See ver. 23.

28. How did he call their attention to what he was going to say?

Who are the persons of the parable?
What did he say to the first son?
What is a *vineyard?*

29. How did the son answer his father?
What did he afterwards do?
Whose conduct did our Lord mean to represent by this?
What was wrong in this conduct?
What was right in it?
What sort of people are like this son?

30. What did the man say to his second son?
What is meant by *he said likewise?*
What did the second son say?
What is meant by *I go, sir?*
Did he go?
Whom did the Lord mean by the second son?
What is said of the scribes and Pharisees in Matt. xxiii. 3?
What was said of the Jews of old?—Ezek. xxxiii. 31.
What sort of people now are like them?

31. What question did Jesus ask them?
What is the meaning of *twain?*
What was the will of his Father?
How did they answer Jesus?
What was the conduct of the first?
Why was the first son better than the other?
Which is better, to repent of sin and obey God, or to promise that we will obey him, and not do it?
What did Jesus then say to the Jews?
What is meant by the publicans and harlots going into the kingdom of God before them?

32. Why would this happen?
What John was meant?

How was this like the conduct of the man's second son?

Did not the Jews profess to serve God more than any other people did?

How then were they like the son who said "I go, sir," but went not?

What especially did John say which they did not believe?—John i. 29, 30.

What conversation took place between our Lord and the Jews, which led to the parable of the two sons?—Ver. 23—27.

Who believed John?

How were the publicans and harlots then like the first?

Were the publicans Jews?

Had they *professed* to obey God before?

How then were they like the son who said, "I will not," but afterwards repented and went?

What did Jesus tell the chief priests and elders of their conduct?

33. What did Jesus then bid them hear?

What is the parable about?

What is meant by *hedging* a vineyard, digging a wine-press, &c.?*

To whom did he then let it, and where did he go?

What were the husbandmen to do?

Who is meant by this householder?

What nation is represented by the vineyard?—Isa. v. 7.

What were the Lord's special acts of mercy to the Jews?

Who are meant by the husbandmen to whom the vineyard was let?

Who, in these days, share all these privileges?

* See Biblical Antiquities, vol. i. p. 94, 95.

34. When the time of fruit drew near, what did the householder do?

What reason had he to expect fruit?
Who are probably meant by the servants sent to the husbandmen?—Jer. xxv. 4.
What fruit did God expect from them?
What has he done for you?
What has he a right to expect from you?

35. How did the husbandmen treat the servants?

How were many of the prophets treated?—See Heb. xi. 37.

36. What did the householder again do? How did they treat them?

How do ungodly men now sometimes show their hatred of the Lord's ministers and of their master?

37. Whom did the householder send last of all?

What did he say?
How is he spoken of in the account given by Mark —Mark xii. 6.
Who is meant by his son?
What is written in Heb. i. 1, 2?
What is the meaning of *reverence?*

38. When the husbandmen saw the son, what did they say among themselves?

What is an *heir?*
What is an *inheritance?*

39. What did the husbandmen do to the son of their lord?

What did the Jews do to Jesus?
What did Stephen say to the Jews?—Acts vii. 52.

40. What question did our Lord then ask?

41. How did the Jews answer Jesus?

Did they understand what Jesus meant?

How does it apply to the coming of the Lord Jesus?

42. What did Jesus then ask them?

In what part of the Scriptures is this written?—Ps. cxviii. 22, 23.

Who is meant by this stone?

Who are meant by the builders?

Why is Christ called the corner-stone?

43. What did Jesus further say to them?

Whom did he show them here that he meant by the wicked husbandmen?

What nation did he mean to whom it should be given?—Acts xxviii. 28.

Have we any concern in this?

If we do not bring forth the right fruit, what is written concerning us in Rom. xi. 21, 22?

44. What did Jesus say of whomsoever should fall on that stone?

What is said in explanation of this, in 1 Pet. ii. 8?

What shall be the doom of him on whom it shall fall?

On whom shall it fall?

45. When the chief priests and Pharisees had heard his parables, what did they perceive?

Why did they understand more fully now?—Ver. 43.

46. Why did they not lay hands on him?

For what did the multitude take Jesus?

What would they probably have done if the chief priests and Pharisees had taken him?

Whom did their seeking to kill him prove him to be?—Ver. 38.

LESSON XXXI.

The wedding garment.

Matthew xxii. 1—14.

1. How did Jesus again speak to the people?

What parables had he just spoken to them?
Why did our Lord give so many of his instructions by parables?

2. What did he say of the kingdom of heaven?

What does this represent?

3. What did the king do?

Who are represented by the servants of the king?
Who were first called by the gospel?—Acts iii. 25, 26.

How did they treat the call?

Who treat the gospel now as those persons did the invitation to the wedding?
What did our Lord himself say to the Jews?—John v. 40.
Why will not men come to Christ?

4. What did the king do then?

How is this like the gospel?
How often are sinners entreated to come to Christ?
How is every thing *prepared* for them?

What were they to tell those who had been bidden?

What moved God to prepare this provision for perishing sinners?—John iii. 16.

5. How did those who were bidden treat the second message?

What is meant by their making light of it?
How do men now make light of the gospel message?
How did they show their neglect of it?
How are you cautioned against the love of worldly things, in 1 John ii. 15?
What is written in Luke viii. 14?

6. How did some of them treat the king's servants?

Whose conduct does this represent?
Whom did the Jews treat spitefully and slay?—Acts vii. 52. 1 Thess. ii. 15.
How did the Jews treat Stephen when he was sent to preach to them?—Acts vii. 58.

7. When the king heard of it, how was he affected?

What is the meaning of *wroth?*
What did he do?
How did this apply to what happened to Jerusalem?
Repeat the words of the Lord Jesus concerning Jerusalem, in Luke xix. 41—44.
What armies did God send against Jerusalem?
Can you tell any thing about the destruction of that city, and the punishment of the Jews?
What may those expect, who, in these days, make light of God's message, or persecute his servants?

8. What did the king then say to his servants?

Of what were they not worthy?
Why were they not worthy?

9. What did the king therefore bid his servants do?

What are *highways?*
What is meant by the king's sending his servants to those in the highways?

What did Paul and Barnabas say to the Jews?—Acts xiii. 46.

Who were now to be bidden?

How is the preaching of the gospel like this?

10. Where did the servants go, and what did they do?

What are *guests?*

How did the Gentiles receive the gospel?—Acts xxviii 28.

What may be understood by the good and bad being gathered to the feast?

11. Whom did the king see when he came in?

What custom at weddings is alluded to here?*

Who may be said to come to the gospel without a wedding garment?

Is it enough to call ourselves Christians, if our hearts are not changed?

How alone can sinners be made fit for heaven?—Rev. iii. 18.

12. What did the king say to this man?

What may *we* learn from this?

What is written concerning the New Jerusalem, in Rev. xxi. 27?

What is said of the man when the king spoke thus to him?

Why probably was he speechless?

What excuse can *you* offer, if you be found in the day of judgment not prepared to meet God?

13. What did the king say to his servants?

What is meant by *outer darkness?*

What do you learn in Matt. xiii. 41, 42?

Why shall there be weeping and gnashing of teeth?

* See Biblical Antiquities vol. i. p. 153—155

14. What is added in this verse?

How was this with respect to the Jews?—See ver. 3.
How is it with respect to many others?—See ver. 11.
What is the call in Isa. xlv. 22?
What sort of people are chosen?—Ps. iv. 3.
Have you been called?
Have you obeyed the call of the gospel?

LESSON XXXV.

Parable of the ten Virgins.

Matthew xxv. 1—13.

1. To what did our Lord say the kingdom of heaven should *then* be likened?

What had he been talking to them about, and what time did he mean by *then?*
What is meant in *this* place by *the kingdom of heaven?*
What is a *bridegroom?*
To what customs among the Jews did Jesus allude?
Who is meant by the bridegroom?

2. What is said of these virgins?

Who are represented by the wise and foolish virgins?

3. What is said about the foolish virgins?

Why should they have taken oil with them?

4. What did the wise virgins do?

Who are meant by the wise virgins?
What is signified by their having oil in their vessels with their lamps?
Why are those wise who prepare for the future?

5. What did they all do while the bridegroom tarried?

What is the meaning of *tarried?*
What does the apostle Paul say to Christians in 1 Thess. v. 5—8?

6. What cry was made at midnight?
What part of the wedding customs is here alluded to?
How does this apply to the coming of the Lord Jesus?
Do any of us know when *we* shall hear that cry?
How shall you be *prepared* to meet the Lord?
When must you prepare?
Why is it necessary to be ready before you are called?
What is written in Luke xii. 40?

7. What did the virgins do when they heard the cry?
Why did they begin to trim their lamps?

8. What did the foolish say to the wise?
What had happened to them?
Why did they want oil now?
How is this like the condition of sinners who have not prepared to meet Christ?
Can the wise do them any good then?

9. How did the wise virgins answer them?
To whom must the Christian direct the dying sinner for pardon?
What are the words of Jesus in Rev. iii. 18?

10. What took place while they went to buy?
Who went in with him?
What was done then?
Who were those that were ready?
Why was the door shut?
Against whom will the door of mercy be for ever shut?
What is written in Rev. iii. 7?
Are we sure of having any other season but the present to prepare to meet Christ?

11. What did the foolish do afterwards?
How is the conduct of impenitent sinners often like this?

12. How were they answered?

What is written in Luke xiii. 24, 25?
When will it be too late for the wicked to obtain mercy?
Repeat Isa. lv. 6, and Prov. i. 28—31.
How was Esau treated when it was too late for him to inherit the blessing?—Heb. xii. 17.

13. What did Jesus therefore tell them to do?
What is it to watch?
Why should they watch?
What is meant by the coming of the Son of man?
Do you know when he will come to call you into eternity?
What must be your character to be ready to meet Christ?

LESSON XXXVI.

Parable of the Talents.

What was the subject of the last lesson?
What was the advice of our Lord to his disciples?—Ver. 13.

Matthew xxv. 14—30.

14. What did he then say?
Who is represented by this man?
Who are his servants?
What are signified by the goods which the Lord delivers to his servants?
What has Christ given *you* which you ought to improve?

15. How did the man distribute his goods?
How much was a talent?
Why did he give more money to one than to another?
What is meant by his *several ability?*
What did he do then?
What is the meaning of *straightway?*

What were the servants to do with the talents?
From whom do men receive all that they have?
What has the Lord a right to expect from us all!

16. What is said of him that had received five talents?

Who are those who may be said to have five talents committed to them?
How are they to use them?
Where shall we find sure directions how to use the means which God gives us?
If a man has *influence* with his fellow men, for instance, how ought he to use it?
If he has property, how should he employ it?
If he has time, or any other means of serving God, how should he employ them?
If he has the means of knowing the will of the Lord, and of becoming more holy, how is he bound to use them?

17. What had he gained who had received two talents?

18. What was the conduct of the servant who had received *one* talent?

What should he have done?
What sort of people are like this man?
Does the Lord expect nothing from those who have but one talent?—2 Cor. viii. 12.

19. After a long time what happened?

What is meant by his *reckoning* with them?
What is represented by this?
Repeat Rom. xiv. 12.
Before whose judgment-seat shall we all stand?
When shall the Lord come to reckon with us?

20. What did he who had received five talents bring?

What did he say?

How had he gained five talents more?

Why had this servant no fear in meeting his lord?

21. What did the master say to that servant?

What is it to be faithful?

What is meant by entering into the joy of his master?

What is the *joy of their Lord*, into which the faithful disciples of Christ shall enter?

What encouragement do they find in Gal. vi. 9?

What will God render to those who have patiently continued in well doing?—Rom. ii. 7.

22. What did he say who had received two talents?

23. What did his master say to him

Will the Lord reward men according to their faithfulness, whether they have little or much?

How did Christ show this on one occasion?—See Mark xii. 41—44.

What did he say of the woman who could only show her love by anointing him?—Mark xiv. 8.

24. What did he who received one talent say he knew his Lord to be?

What did he mean by saying he reaped where he had not sown, and gathered where he had not strawed?

What did the Jews of old say of God?—Ezek. xxxiii. 17.

25. What did this servant further say to his Lord?

Are not people who have but small means of serving God, apt to think that nothing is expected from them?

Are there any who have no means committed to them?

Upon whom did this servant lay the blame of his unfaithfulness?

Can any sinner say that God has given him nothing that he must give account for?

26. What did the master call this servant?
What is the meaning of *slothful?*
Why did he call him wicked and slothful?
Had he done any grossly wicked act, or only *neglected his duty?*
What does that teach you?

27. What did his master say he ought to have done?
What are exchangers?
Why should he have put his master's money with *them?*
What does God expect from those who have few means and small opportunities?

28. What did the master command to be done with the money of the slothful servant?
Why was it taken from him?
Why was it given to him who had ten talents?

29. What did our Lord say of every one that hath?
Every one that hath *what?*
What shall be taken from him that hath not?
Him that hath not *what?*
What may you expect then if you neglect the time and opportunities God is now giving you?

30. Where was the unprofitable servant to be cast?
What will be the punishment of the unprofitable servants of the Lord Jesus?

LESSON XXXVII.

The last Judgment.

Matthew xxv. 31—46.

31. What great day is here spoken of?
How will the Son of man come?

Who is the Son of man?
What is the glory of Christ?—See John xvii. 5.
Who will be with him?
Where shall he sit?

32. Who shall be gathered before him?
Who are meant by *all nations?*
Why shall all nations be gathered before him?
Shall you be there at that day?
How shall the living and the dead be brought in that day to stand before the Son of man?—1 Cor. xv 51, 52.
What do you read of those who have been drowned in the sea?—Rev. xx. 13.
What of those who have slept in the dust of the earth?—Dan. xii. 2.
What shall become of the earth?—2 Pet. iii. 10.
What shall the Son of man then do?
Who are meant by the *sheep?*
Who are meant by the *goats?*
Why will he separate them?
How will he know the characters of each?
What does Jesus, the Son of man, say of himself in Rev. ii. 23?
Shall wicked children and pious parents remain together on that day?
How long shall they be separated?

33. Where shall he place the sheep?
What is denoted by the *right hand?*
Have you reason to believe that *you* shall be among the righteous at the day of judgment?
Where shall he place the goats?
Why shall they be placed on the left hand?

34. What shall the king say to them on his right hand?
o is here called the king?

What is written concerning Jesus in Rev. xix. 16?
Whom do you then suppose Jesus to be?
Why are those on the right hand called the blessed of the Father?
What is it to inherit?
Why is heaven called the *inheritance* of the righteous? —See Rom. viii. 16, 17.
What does the apostle Peter say of this inheritance?—1 Pet. i. 4, 5.
Has this kingdom been promised to the people of God —Luke xii. 32.
What is meant by the *foundation* of the world?

35, 36. What reason is given for this?

37, 38, 39. How shall the righteous answer the king?

40. What shall the king answer and say to them?

Who are meant by the least of these his brethren?
How is it doing a kindness to Christ if we do it to any of his disciples?
What is written in Heb. ii. 11, and Matt. xii. 50?
What is then your duty to the hungry, thirsty, and to the stranger?
What should you do for the naked, the sick, and those in prison?
Why should you in this manner help these people?
What people especially should you be careful to relieve when in distress?
How can these things be done *for Christ's sake?*
What are the words of Jesus to his people in Mark ix. 41?
Will the righteous then be taken to heaven for their good works?—Luke xvii. 10.
Why then will the good works of God's people be mentioned at the day of judgment?—1 John iii. 14. 17.
Is kindness to the poor always a sign of the grace of God in the heart?

What must be the motives for such kindness to make it such as the Lord will bless?

41. What shall the Judge then say to them on the left hand?

Why must they depart?—Rev. xxi. 27. Ps. v. 4, 5.
From whom must they depart?
With whom must they for ever after dwell?
How long will they dwell with them?

42, 43. How had they acted?

44. How will the wicked answer him?

45. How shall he answer them?

Whom does he mean by *one of the least of these?*
Why shall the actions of the wicked be brought forward in the day of judgment?
How does their neglect of duties show that men are not fit for heaven?—1 John iv. 8.

46. Into what shall the wicked go away?

Who will be their companions there?
What is meant by *everlasting* punishment?
Shall the wicked ever be taken to heaven?—Luke xvi. 26.

Into what shall the righteous enter?

What is meant by life eternal?
Who has purchased this blessing?
For whom has it been purchased?—John iii. 16.

LESSON XXXVIII.

The Vine and the Branches.

John xv. 1—8.

1. To what did Jesus liken himself?

What is a *vine?*

To what did he liken his Father?

What is a *husbandman?*

2. What did he say of the branches of the vine?

Who are meant by the branches?—See ver. 5.
What is meant by the disciples of Christ *bearing fruit?*
What is the fruit that they bear?—Phil. i. 11.

What does the Father do with the branches that do not bear fruit?

Who are meant by these branches?
Why does a vine-dresser cut off such branches?
Why does God cut off such people?

What does God do with the branches that bear fruit?

Who are represented by these branches?
What is meant by *purging* or purifying a branch?
How does the Lord purify Christians?
How then may we know whether we are true Christians?—See 2 Pet. i. 5—8.

3. By what are the disciples of Christ purified?

What *word* is that?
How can the words of Christ be said to purify those who obey them?

4. What must those do who wish to serve God?

What is it to abide in Christ?
What is it for Christ to abide in us?
What did the apostle desire for the Ephesian Christians?—Eph. iii. 17—19.

Why must this be done?

Why must sinners depend on Christ for every thing?
Why must they continue to do this as long as they live?
How is this to be done?—Heb. xii. 1, 2. 2 Pet. iii. 18.

5. What did Christ then say?

What is the proof that a person is a true believer in Christ?

Why is it necessary to depend on Christ?

How does this show that all persons must go to Christ if they desire to be saved?

How does it show that all Christians must depend on Christ for help and strength?

How does Christ do this for those who come to him?—See John xvi. 7. 13.

6. What will become of those who do not abide in Christ?

What is done with the unfruitful branches that are cut off from the vine?

What will be done with those who reject or forsake Christ?

How did Christ once speak of this?—Matt. xiii. 40—42.

7. What is promised to those who abide in Christ and obey his word?

What kind of *asking* is meant?

What did Jesus afterwards tell his disciples?—John xvi. 24.

Is this promise given to all the true disciples of Christ?

8. How is the Father glorified?

What is the meaning of *glorified?*

How does the fruitfulness of Christians glorify God?

What is one of the ways in which this is done?—Matt. v. 16.

How does such conduct show that men are Christ's *disciples?*

If then a person does not glorify God by his piety and his good works, can he be a disciple of Christ?

What did the Lord himself say of such?—Matt. xxv. 30.

In what ways may the young produce fruit to the glory of God?

What must they and all others remember in their attempts to be useful, and to increase in piety?—See ver. 4.

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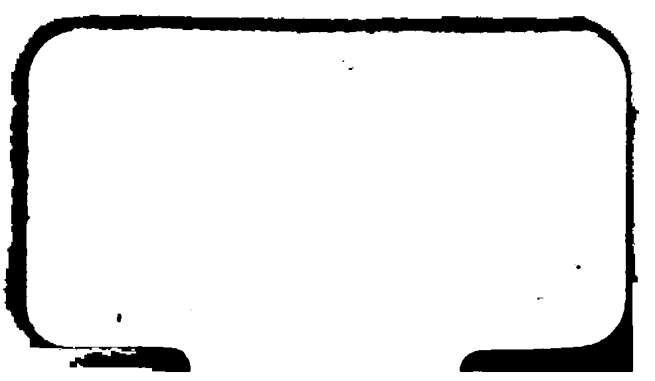

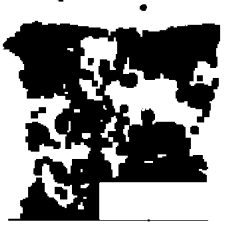

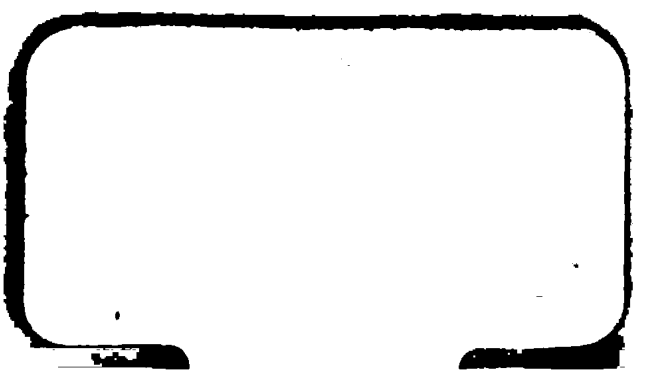

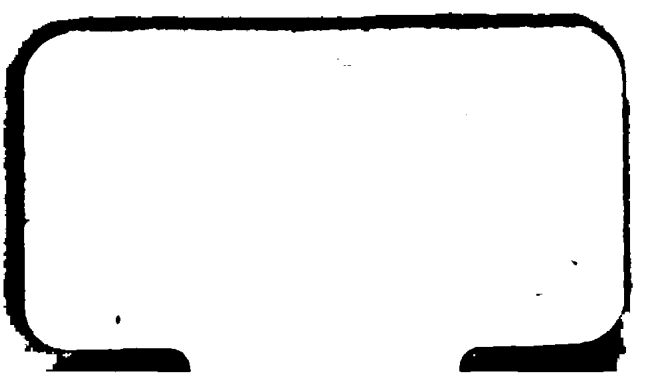

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